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ART. I.—*An Historical Account of the Black Empire of Hayti : comprehending a View of the principal Transactions in the Revolution of St. Domingo; with its Ancient and Modern State. By Marcus Rainsford, Esq. late Captain Third West India Regiment, &c. &c. &c. Cundee. 1805.*

THE extensive and fertile island of St. Domingo has had the fortune to attract much of the attention of mankind at different periods, and for causes as nearly opposite as can be well imagined. In the times of the French kings, the happy fate of this noble country excited the envy of surrounding nations, who beheld, without a hope of rivalling, its vast and precious productions. Its white inhabitants were numerous, wealthy, and polished, and its negroes, though bowed beneath the yoke of slavery, received all the mitigation of their hardships which a humane and liberal policy could devise. Under the republic and empire of France, a total change has been effected, in all these things; the white population is almost wholly extinct, the victims of sanguinary warfare and savage massacre; the negroes, having cast away their fetters, have established their power and independence in spite of all the resistance which has been hitherto opposed to them, and now present to the world a new spectacle of successful revolt, and of a negro government having some pretensions to a degree of civilization. Whether we consider this revolution as an opportunity afforded to demonstrate the equality or inferiority of the negroes with regard to the whites, or as the focus of a rebellion which threatens our neighbouring colonies with endless danger or tremendous destruction, the subject is in every point of view of the highest interest and importance.

In the ponderous work now before us, the history of St. Domingo is pursued from the æra of its discovery, and ninety-four pages are allotted to an investigation of its early history, without much regard to considerations of propriety. This part of the volume we may justly style a copied compilation, of which the dissected fragments are connected by common sense. B

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positions of the author affording little evidence of his skill as a writer. But two hundred and thirteen pages are exhausted, before we arrive at the only part of this performance which excites any degree of interest, and are enabled to judge of the present situation of Hispaniola, of its resources, its power, and the probabilities of its future fate. Yet through every part of his course, Captain Rainsford appears as the advocate and encomiast of the negro race, who are represented by him in a fairer point of view than they have hitherto appeared to the unprejudiced eye. An association of rebellious slaves is adorned with the virtues of civilized life, and the constant recurrence of eulogium throws an inevitable air of suspicion over the entire narrative.

In the year 1799, our author proceeding from Jamaica to Martinique in order to join his corps, was driven by stress of weather to take refuge in the port of Cape Francois, where he was permitted to land, and was favoured with an interview with the celebrated Toussaint, who was anxious to inquire for news. Here Captain Rainsford was struck with the multitude of American sailors, and with the fondness which the black women shewed for them. Being however in great want of rest, he proceeded without delay to the Hotel de la Republique, 'an edifice,' he affirms, 'of rather an elegant appearance,' and on the whole, excepting in the article of complexion, 'he perceived but little difference from an European city.' The manners, however, were little accordant with this partial description, and the following particulars are related as having occurred in the coffee-house of the hotel:

'Here were officers and privates, the colonel and the drummer, at the same table indiscriminately; and the writer had been scarcely seated at a repast in the first room to which he was conducted, when a fat negro, to initiate him in the general system, helped himself frequently from his dish, and took occasion to season his character by large draughts of the wine, accompanied with the address of "Mon Americain." The appearance of the house, and its accommodations, were not much inferior to a London coffee-house, and on particular occasions exhibited a superior degree of elegance. Toussaint not unfrequently dined here himself, but he did not sit at the head of the table, from the idea, (as was asserted,) that the hours of refection and relaxation should not be damped by the affected forms of the old regimen, and that no man should assume a real superiority in any other place than the field. He was in the evenings at the billiard-table, where the writer conversed and played with him several times; and he could not help, on some occasions, when a want of etiquette disturbed him for a moment, congratulating himself, that if he experienced not the refinement of European intercourse, he saw no room

for insincerity : and that if delicate converse did not always present itself, he was free from the affectation of sentiment.'

The appearance of the city of the Cape, presents every where vestiges of departed grandeur ; and magnificent ruins, once the site of voluptuous luxury, afford a wretched shelter to the poor or the stranger: in many places even these superb structures contained within them the unburied and mouldering remains of their former possessors. Such spectacles in the midst of a populous city argue more against the refinement and civilization of the inhabitants, than can be counterbalanced by all the praises so liberally bestowed on them by our author. According to that gentleman, the negroes are not less expert in the arts of war than in those of peace, and have adapted their discipline to the country, with the utmost skill and address :

' Having been informed of a review which was to take place on the plain of the Cape, the writer availed himself of the opportunity, accompanied by some Americans, and a few of his own countrymen who resided there under that denomination. Of the grandeur of the scene he had not the smallest conception. Two thousand officers were in the field, earrying arms, from the general to the ensign, yet with the utmost attention to rank ; without the smallest symptom of the insubordination that existed in the leisure of the hotel. Each general officer had a demi-brigade, which went through the manual exercise with a degree of expertness seldom witnessed, and performed equally well several manœuvres applicable to their method of fighting. At a whistle a whole brigade ran three or four hundred yards, then separating, threw themselves flat on the ground, changing to their backs or sides, keeping up a strong fire the whole of the time, till they were recalled ; they then formed again, in an instant, into their wonted regularity. This single manœuvre was executed with such facility and precision as totally to prevent, cavalry from charging them in bushy and hilly countries. Such complete subordination, such promptitude and dexterity, prevailed the whole time, as would have astonished any European soldier who had the smallest idea of their previous situation.'

After all, however, it appeared that the discipline of the French troops was an overmatch for these new inventions, and that the climate is a still more effectual barrier to the conquest of Hayti, than the arms of its inhabitants. The representations of Captain Rainsford are, however, obviously tinged by a strong partiality ; and, when he informs us that negroes from the lowest rank of slavery, and even natives of Africa, filled situations of trust and responsibility, we are compelled to believe either that their functions were miserably performed, or their duties of the lightest nature. It

Rainsford's Account of the Empire of Hayti.

has never yet been pretended that the negro is more than equal to the European, and yet most will admit that white men born in low slavery or torn from barbarous countries, would be wholly unequal to the proper discharge of such offices. But not only are the blacks wise in council and formidable in war, but they had already, according to this gentleman, cultivated a delicacy of taste, and acquired an elegance of demeanour so truly surprising as to approach to the incredible.

‘The superior order had attained a sumptuousness of life, with all the enjoyments which dignity could obtain or rank confer.—The interior of their houses was, in many instances, furnished with a luxe beyond that of the most voluptuous European, while no want of trans atlantic elegance appeared; nor, amidst a general fondness for shew, was the chasteness of true taste always neglected. Their etiquette extended to a degree of refinement scarcely to be conceived; and the services of their domestics, among whom were, from what cause was not ascertained, some mulattoes, was performed with more celerity than in many instances in Europe. A conscious ease, and certain *gaieté du cœur*, presided over every repast.’

‘The men,’ says the author a little farther on, ‘were in general, sensible and polite, often dignified and impressive; the women frequently elegant and engaging. The intercourse of the sexes was on the most rational footing.’ That some advances towards these attainments had been made, we could very well believe, but it is not in the nature of things, that plants of so slow a growth as delicacy and refinement, should have been nurtured in a few years amid the storms of a convulsive revolution, to such a height and to so great perfection as is here described. In many other instances we are disposed to give every credit to Captain Rainsford’s statements, and we are not surprised to learn that the negroes are rapidly increasing in numbers, that they are much happier than in a state of slavery, and that their conduct in private is upon the whole correct. These things we should expect from men in their situation, but not the fastidious polish of civilized society.

The following account is given of a negro cottage, and the manners of its inhabitants:

‘The *menage* of the labourer in the town and its vicinity, was improved in a proportion equal to his condition. A rough, yet neat couch, supplied the place of the wretched bedding of a former period, and the visitor was not unprovided for, though it is lamentable to state, that in several instances the furniture of the cottage was beholden to the public commotions, and in one instance, painfully visible, a beautiful fire-screen, the dextrous workmanship of some fair

sufferer, concealed a dog then roasting from some of their fellows, who considered it opprobrious to be *mangeurs des chiens*.*

Captain Rainsford at last becomes suspected of being a spy, is imprisoned, is tended with great care and fidelity by a woman of colour, is tried by a black court-martial with great judgment and acuteness, and is condemned to death, his partiality almost tempts him to say, with great justice. A plate is presented, where the reader may view the author with manacled hands and an apprehensive countenance, surveying his negro judges, who sit in state, and with high foreheads, aquiline noses, thin lips, and short chins, resemble their black progenitors no more in their features than in their manners. In fact, excepting in the darkness of their complexion and the woolliness of their hair, Captain R.'s portraits in every part of the work, have no resemblance whatever to the subjects from whence they were taken: he would not only adorn his favourites with the talents and polish of the Gothic tribes, but with their very features. The picture may be extremely fine and have every good quality, but the author will probably find himself in the situation of the painter, who was obliged to explain by letters what he could not express by his pencil.

At last Captain Rainsford received a pardon from General Toussaint, and was ordered to quit the island, with which command he speedily complied, after having in vain attempted to trace the haunts of 'his benevolent incognita' who had relieved him in prison; but it was in vain, for, in the language of the author, we are informed that 'she was *impervious*.'

In the fifth chapter of this volume, we are presented with an account of the black army, and of the war between the French republic and the negroes in the short interval of the late peace: in the same place there is an ample account of 'that beneficent and able black, Toussaint L'Ouverture,' composed in a style of uniform panegyric. The account is notwithstanding interesting, and affords many particulars, which have at least the air of authenticity. Toussaint certainly was a man of superior merit to most of the negro race, and the conduct of Le Clerc towards him formed an union of the vilest treachery with the greatest impolicy. Many of

* * Let it not excite wonder that the blacks, deriving their origin from some peculiar parts of Africa, are remarkably fond of the flesh of this animal, (of which an account may be seen at large, I believe, in *Du Tertre*.) for it has been often found an excellent substitute for other food at sea, and has been used with success by convalescents. See *Cook's Voyages*. I quote the incident 'from memory.'

the writings, however, which, under the titles of proclamations and decrees, have attracted the attention of the public as instances of the progress of the negroes in knowledge, were in truth the production of the Frenchmen in St. Domingo, and Pascal a descendant of the celebrated writer of that name, contributed his assistance to polish the asperities of Toussaint's compositions. As to the account which is here given of the war carried on against the negroes by the French government with so much bloodshed and so little success, we cannot enter into any full consideration of it. The particulars have been already presented to the public, and this differs from former statements in no very essential circumstances. It appears clearly however, that the French were deceived as to the facility of the conquest. They expected to have carried all before them by open force, and, with the most manifest and extraordinary impolicy, hardly deigned to conceal their design of restoring slavery. It might have been very different, however, had the continuance of peace in Europe permitted them to pour in fresh legions of brave and veteran troops. It is obvious that the negro chiefs are not strongly attached to each other, that by mutual jealousy and ignorance of their own interests they may be readily disunited, and prove an easier and successive prey, and that measures of conciliation joined to those of force may effect what neither is alone adequate to accomplish. In another expedition, which will not be delayed many months after the conclusion of peace, the fruits of past misfortune will be gathered in future prudence, and we do not doubt that the French will again establish their dominion in the fertile plains of Hayti, not indeed as the lords of a troop of slaves, but as the governors of a numerous race of free cultivators of the soil. The remembrance, it is true, of the barbarities on both sides, may oppose a cordial re-union; but it is melancholy for the credit of Europe to reflect that our neighbours greatly exceeded in every species of atrocious inhumanity their despised and uneducated negroes.

When we reflect on the probability of new attempts on the part of the French to subjugate St. Domingo, and that the permission of our government must be asked, before troops in numbers sufficient for the purpose can be sent to the West Indies, it is a matter of consequence to consider how far we ought to co-operate in re-establishing the power of our enemies over an extensive and fertile district, well calculated to promote the increase of their languishing commerce, and to afford them the means of opposing us again on the ocean, from which our late triumphs have almost swept their entire navy.

It would be necessary to determine whether it would be safe for us to present them with such means of aggrandizement, which it cannot be doubted that they would be anxious to use against us as soon as acquired, and how far it would be consistent with the interests of our West Indian colonies to permit the establishment of an immense French army in their immediate neighbourhood, and with the most ample means of annoyance. It appears in the first place that no danger could arise to us but in the case of their success against the negroes. An immediate and complete conquest would only free us from the risk of the contagion of revolt reaching our islands, to expose us to the scarcely less formidable vicinity of a French army. But any thing short of complete and immediate success, any alternation of victories and defeats, even any considerable prolongation of the servile war, would at least, whatever might be the ultimate consequence, produce a temporary benefit to this country. Such is the nature of state policy, that the humanest patriot could hardly regret to see the victorious armies of the Rhine and the Po melting and dissolving away under the beams of a tropical sun.

On the other hand, if we even are able from our situation to prevent the French from attempting the re-conquest of St. Domingo, it is extremely questionable how far we ought to exert such a power. It is doubtful how far we ought to encourage the existence of a populous state founded on principles in direct opposition, nay in actual hostility to those, which have hitherto sustained in a condition of dangerous uncertainty our West Indian possessions. The insular position of St. Domingo, and the want of naval power and skill may for a time delay the communication which is likely to take place between it and the territories where slavery continues to subsist. But this state can only continue for a time, and probably for a moderate time, during which, if we have been unable to remove or mitigate the present causes of alarm, we can no longer hope to retain any influence or authority amongst the Antilles. Nor shall we have to regret the loss alone of fertile countries and of rich possessions, but to these calamities will inevitably be added all the horrors of an insurrection of barbarous slaves against masters far from humane. The condition therefore of the slaves in the West Indies must be improved. By a gradual progress there must be communicated to them certain degrees of freedom; their state must be approximated to that of the ancient *villains* of Europe, even more than this must be done. In time, the temptation to revolt must be taken away. The slave must be convinced that he has more to lose than to

gain by rebellion; else, without doubt, and in spite of every obstacle, the scenes of St. Domingo will be repeated in its sister islands. Who would rashly suspend a burning torch over a heap of gunpowder, in the weak hope that *perhaps* a spark might not fall in the spot of danger? Yet at this moment, and probably for a long future time, the British dominions in the Antilles may be said to exist only in such a precarious and trembling situation. The torch we cannot *ourselves*, perhaps we dare not permit others to remove; but the gunpowder is in our own hands, and it is with us to continue or to annihilate its inflammability.

In these circumstances it is with peculiar satisfaction that every lover of his country who is unbiassed by the hopes of gain, must regard the late resolutions passed in both houses of parliament, declaring their intention of striking at the root of all the abuses of slavery by abolishing the discreditable trade which gave them the possibility of existence. If by this and other subsequent measures the West India slave is at last put into such a state of comfort, as to remove the constant apprehension of his revolt, it may then prove an advantageous circumstance to this country, that St. Domingo should be inhabited and governed by the race of negroes alone. If the French obtain again possession of that island, we can expect to derive no immediate advantage: we shall be excluded from all intercourse with it, and we shall reap only, in the greater safety of our own possessions, the fruits of our forbearance towards them. But if St. Domingo become finally independent, we shall be enabled to establish an extensive commerce with it, which it will not be in the power of the French government to permit or withhold, as it has latterly done that of the greater part of Europe. The negroes who must necessarily for a long time continue to employ the greater part of their capital in agriculture, will present to us a mart for our most valuable manufactures, and give us in return the sugars and the spices of the west; and it may perhaps be doubted whether the actual sovereignty of the whole islands in the gulph of Mexico, would afford us half the advantages that, we might derive from an active and liberal commercial intercourse with them.

Considering the great demand for West India commodities, which have latterly become almost necessities of life, considering also the danger of farther extending the system of slavery, and the impossibility, real or imagined, of a white population performing the necessary toil in these climates, it has been a desirable though a difficult thing to contrive any means of avoiding these inconveniences, and at the

same time attaining the desired end. Very lately we have heard that it is in contemplation to remove a certain number of Chinese to our island of Trinidad. We do not vouch for the truth or even for the probability of this report; but, if the scheme is in contemplation its success will depend on two circumstances, neither of which is easily or indeed at all to be ascertained, unless by making the experiment. The first of these is, whether it will be possible to prevail on the people to go, and on their government to permit them; and the second is, whether their constitutions are fitted to bear labour in a hot climate. We sincerely wish success to the plan, if it is practicable, as a most probable means of ultimately abolishing a cruel and dangerous system.

With regard to Captain Rainsford's work, we have little more to say. Its merits are not very high in any point of view, but it is not without some degree of excellence. As a literary composition we can afford it no praise, though a faithful and copious narration of facts may sometimes excuse the minor errors of composition and style.

ART. II.—*The Birds of Scotland, with other Poems.* By James Grahame. 8vo. Longman. 1806.

THE claims of several modern innovators in the art of poetry have been justly weighed in the balance of criticism, and as justly exposed on the stage of ridicule and satire. It is no longer necessary to determine for the reader to what particular class every new work that comes before our inspection belongs. A short view of the poem itself will in general enable him to form a sufficient estimate, and arrange it on his shelves accordingly.

Mr. Grahame comes before the public not as a young and unfledged candidate for fame, but one who has already attained a considerable share of reputation, and may therefore be supposed desirous of preserving at least the station which he has already acquired, if not of mounting to one yet higher. His last work (the Sabbath*) was on a subject capable of considerable variety, of very high and awful interest, and of occasional flights of affecting and of sublime poetry. How far he made the most advantage of his sacred theme, the public taste has already decided for him. For our own parts, though sometimes offended with conceit and affectation, with thoughts too low for poetical elevation, and with far-fetched strains of sentiment and feeling, we were warmly dis-

* See Critical Review for December, 1805.

posed, on the whole, to join in the general voice, that hailed him an accession to our confined list of living poets who are at once natural and pleasing. When the title of the present book was announced, we cannot say we were much allured by the novelty or the variety of pleasure, that we could expect to derive from it. Nevertheless, led away by the good opinion we had conceived of the author, it was natural to persuade ourselves that we should find amends for the barrenness of the immediate subject, in the harmony of the verse, in the beauty of the scenery, to which we were to be introduced, and in that indescribable charm which a genuine poet knows how to throw around the meanest things. We reflected how often, even after admiring a Raphael or a Michael Angelo, a Claude, or a Poussin, our eyes have still rested with pleasure on a group of cattle by Cnyp, or even of dead game by Sneyders; and we had actually wrought our minds into a belief that we were to experience somewhat similar sensations from perusing the book before us. We were also not without great hopes from keeping constantly in our recollection our favourite adage, 'Ex fumo dare lucem;' but we began to be somewhat damped in our expectation, on finding, by the author's own confession in his preface, that 'The Birds of Scotland' was 'a title, the promise of which he is sensible is more extensive than the performance;' and our spirits were completely exhausted by the time we had got forward enough to be convinced that in this confession Mr. G. has spoken nothing but the truth.

The charm of Thomson, (we should rather say of all poetry, which is merely descriptive of natural scenes and objects,) consists in variety of method, in a selection of the beautiful, the affecting, and the sublime, and in an artful and picturesque *grouping* of the several features selected for the piece. The field of nature is sufficiently extensive to afford an infinite choice of subjects, and the descriptive poet should make it his first object to fix his choice on some portion of that field, sufficiently extensive for the range of his own genius, and in which he may discover enough of variety and novelty to enrich his poem. Mr. G. fixed his on a little corner, in which naturalists indeed might find and have found materials for volumes, and these materials yet inexhaustible, but in which a poet can scarcely find room enough to turn himself. At least Mr. G. could not. Perhaps the inconvenience of his situation there has taught him before now, the very great difference that exists, and always must exist, between *physical* and *poetical* variety. To change

our metaphor, let us return to Cnyp and Sneyders. The admiration with which we view the works of those great artists, consists in the exquisite art of their groups, in the richness of their colouring, and the beauty and propriety of their lights and shades, at least as much as in the justness of their proportions, and the accuracy of their delineations. But let us look for the same animals and the 'History of three hundred Beasts, Birds, and Fishes.' Is our pleasure the same? It is nearly so with the dry divisions, the methodical particularity of Mr. Grahame. Our ears are no where regaled with the blended and various melody, our eyes no where delighted with the mingling and luxuriant plumage of a thousand different birds; but in one page we have the lark, in the next, the partridge, and then turn over and you shall see the plover; and so on through the book.

So much for Mr. Grahame's excellencies in the way of variety and arrangement. With regard to his harmony of versification, we must in the first place remark, that we join most sincerely in the doctrine which we have often heard laid down, that a poet ought to be well convinced of his own superior powers, and of the decided bent of his genius, before he throws away the useful, natural, familiar, and pleasing aid of *rhyme*. To write blank verse is, we verily believe, the most difficult of all poetical attainments. To our sad experience, vast numbers of modern poets have thought it the most easy; for we are persuaded, that for *one* who adopts it out of real conviction of its superiority, or at least out of conviction founded on any rational grounds whatever, *an hundred* seize it as a mode of unloading their brains, which is at once safe, easy, and expeditious. It is certainly much more than a hundred to one that the product is not poetry, but prose, and very bad and unmelodious prose into the bargain.

Now Mr. G. is not always prose, nor always inharmonious. We will offer as an instance, one of his most pleasing passages:

'O, had I but the envied power to chuse
My home, no sound of city bell should reach
My ear; not even the cannon's thundering roar.
Far in a vale, be there my low abode,
Embowered in woods where many a songster chaunts.
And let me now indulge the airy dream!
A bow-shot off in front a river flows,
That, during summer drought, shallow and clear,
Chides with its pebbly bed, and, murmuring,
Invites forgetfulness; half hid it flows,
Now between rocks, now through a bush-girt glade,

Now sleeping in a pool, that laves the roots
 Of overhanging trees, whose drooping boughs
 Dip midway over in the darkened stream;
 While ever and anon, upon the breeze,
 The dash of distant waterfall is borne.
 A range of hills, with craggy summits crowned,
 And furrowed deep with many a bosky cleugh,
 Wards off the northern blast: There skims the hawk
 Forth from her cliff, eyeing the furzy slope
 That joins the mountain to the smiling vale.
 Through all the woods the holly evergreen,
 And laurel's softer leaf, and ivied thorn,
 Lend winter shelter to the shivering wing.
 No gravelled paths, pared from the smooth-shaved turf,
 Wind through these woods: the simple unmade road,
 Marked with the frequent hoof of sheep or kine,
 Or rustic's studded shoe, I love to tread.
 No threatening board forewarns the homeward hind,
 Of man-traps, or of law's more dreaded gripe.
 Pleasant to see the labourer homeward hie
 Light hearted, as he thinks his hastening steps
 Will soon be welcomed by his children's smile!
 Pleasant to see the milkmaid's blythesome look,
 As to the trysting thorn she gaily trips,
 With steps that scarcely feel the elastic ground!"

Yet even in this passage, it would be no difficult task to prove that a good deal is not poetry; for blank verse must not only be without a fault, but without a weakness. A jumble of unlucky consonants wounds, a collision of two open vowels kills it. But oh! Mr. Grahame, how could you write such lines as these, or, if you could write them, call them poetry?

'Before the cuckoo's note, she, (the swallow) twittering, gay,
Skims 'long the brook, or o'er the brush-wood tops,
When dance the midgy clouds in warping maze
 Confus'd.

P. 65.

'There are who doubt this *migratory voyage.*' P. 67.

'She has the death: upward a little space
 She springs, then *plumb-down drops.*' P. 85, &c. &c. &c.

We cannot perhaps object many downright violations of metre and harmony to Mr. G.'s versification; but its weaknesses and meannesses are numerous, and those (as we have hinted before) are among the most unpardonable blemishes with which blank verse can be stained.

Proceed we next to Mr. G.'s *sentiments*; and this poem, like his last, is not without many beauties in that respect.

His soul is always animated with a love of freedom, humanity, and piety; and from his works we must believe him an excellent man, if not an excellent poet. He seems also to possess a taste with regard to the works of art and nature, which is in some respects so much in unison with our own, that we cannot deny ourselves the pleasure of continuing the quotation we have above made, as an example of it.

‘ Nor be the lowly dwellings of the poor
Thrust to a distance, as unseemly sights.
Curse on the heartless taste that, proud, exclaims,
“ Erase the hamlet, sweep the cottage off;
“ Remove each stone, and only leave behind
“ The trees that once embowered the wretched huts.
“ What though the inmates old, who hoped to end
“ Their days below these trees, must seek a home,
“ Far from their native fields, far from the graves
“ In which their fathers lie,—to city lanes,
“ Darksome and close, exiled? It must be so;
“ The wide extending lawn would else be marred,
“ By objects so incongruous,” Barbarous taste!
Stupidity intense! Yon straw-roofed cot,
Seen through the elms, it is a lovely sight!
That scattered hamlet, with its burn-side green,
On which the thrifty housewife spreads her yarn,
Or half-breached web, while children busy play,
And paddle in the stream.’

His ideas on the picturesque are altogether accordant with Mr. Price, from whose book he has enriched his notes with considerable quotations.

But the morality and piety of Mr. G.’s sentiments are above all praise, and the strain in which they are conveyed is sometimes not unworthy of the theme. The following passage is connected with the last that we have transcribed:

‘ I love the neighbourhood of man and beast :
I would not place my stable out of sight.
No! close behind my dwelling, it should form
A fence, on one side, to my garden plat.
What beauty equals shelter, in a clime
Where wintry blasts with summer breezes blend,
Chilling the day! How pleasant ’tis to hear
December’s winds, amid surrounding trees,
Raging aloud! how grateful ’tis to wake,
While raves the midnight storm, and hear the sound
Of busy grinders at the well filled rack :
Or flapping wing, and crow of chanticleer,
Long ere the lingering morn; or bouncing flails,
That tell the dawn is near! Pleasant the path

By sunny garden wall, when all the fields
Are chill and comfortless ; or barn-yard snug,
Where flocking birds, of various plume, and chirp
Discordant, cluster on the leaning stack,
From whence the thresher draws the rustling sheaves.

‘ O, nature ! all thy seasons please the eye
Of him who sees a Deity in all.
It is His presence that diffuses charms
Unspeakable, o’er mountain, wood, and stream.
To think that He, who hears the heavenly choirs,
Hearkens complacent to the woodland song ;
To think that He, who rolls yon solar sphere,
Uplifts the warbling songster to the sky ;
To mark His presence in the mighty bow,
That spans the clouds, as in the tints minute
Of tiniest flower ; to hear His awful voice
In thunder speak, and whisper in the gale ;
To know, and feel His care for all that lives ;—
’Tis this that makes the barren waste appear
A fruitful field, each grove a paradise.
Yes ! place me ’mid far stretching woodless wilds,
Where no sweet song is heard ; the heath-bell there
Would soothe my weary sight, and tell of Thee !
There would my gratefully uplifted eye
Survey the heavenly vault, by day,—by night,
When glows the firmament from pole to pole ;
There would my overflowing heart exclaim,
The heavens declare the glory of the Lord,
The firmament shews forth his handy work !

But even here we are obliged to recur to the ungrateful task of censure. Nothing can be more injudicious, nothing more absurd than the custom, which Mr. Grahame’s veneration for the scriptures and scriptural language has led him into, of tagging a *text* to the end of a poetical sentence. It has an effect quite foreign from his intention ; for it is at once irreverent, and ludicrous to every ear but the author’s ; and it is for this reason that we utterly condemn, and with somewhat of papal indignation anathematise his ‘ Biblical Pictures,’ which form the second portion of this book.

Having observed this notorious defect of sentiment (or rather of expression), we will pass slightly over the rest. Mr. G. need not, in general, descend to a comparison of his *sentiments* with those of Southey, and Co., or the insipid and nauseous part of their sickly admirers and imitators. Yet he occasionally falls into some, which the most grovelling of the tribe would almost shrink from acknowledging. Witness the following ;

' Even in a bird, the simplest notes have charms
For me: I even love the yellow-hammer's song.'

(Where were your rules and compasses, Mr. Grahame?)

' Nor does he cease his note, till autumn's leaves
Fall fluttering round his golden head so bright.
Fair plumaged bird! cursed by the causeless hate
Of every schoolboy, still by me thy lot
Was pitied! never did I tear thy nest:
I loved thee, pretty bird!' P. 27.

How pretty and infantine! But he proceeds to give the reason; which is, that the yellow-hammer's nest was the first nest which he found when he first went out nest-hunting! The description of the nest, and his rapture at finding it must not be omitted; the latter is the finest instance of *Bathos*, that is any where to be met with.

' The hidden prize, of wither'd field-straws formed,
Well lined with many a coil of hair and moss,
And in it laid five red-veined spheres, I found.'

Who would imagine that these *spheres* were yellow-hammer's eggs. But it is a *pun*, gentle reader—Look further, and you'll discover it.

' The Syracusan's voice did not exclaim
The grand Heureka, with more rapturous joy
Than at that moment fluttered round my heart.' P. 28.

We must, indeed, apply to Mr. G.'s yellow-hammer a motto, which a friend of ours once bestowed on a certain *poetical* gentleman, whose misfortune it was to derive his name from the feathered tribe:

' Infelix avis! Et Cecropiæ domûs Æternum Opprobrium!'

The following is also remarkably *innocent*:

' Now warm stack-yards, and barns,
Busy with bouncing flails, are Robin's haunts:
Upon the barn's half-door he doubting lights,
And inward peeps. But truce, sweet social bird!' P. 33.

But a more unpardonable crime than all these, one so black that Mr. G.'s *poetical* soul can never be forgiven, is the occupation to which he condemns the mighty Wallace, worse, ten thousand times worse, than the meanest of the transformations which Epistemon vouched for of yore among the heroes of antiquity:

' These are the very rocks, on which the eye
Of WALLACE gazed, the music this he loved.
Oft' has he stood upon the trembling brink,
Unstay'd by tree or twig, absorbed in thought;
There would he trace, with enger eye, the oak,
Uprooted from its bank by ice-fraught floods,
And floating o'er the dreadful cataract:
There would he—'

Oh gentle reader, what do you expect ?

—————moralize upon its fate !!!

and in fact, like a child who, seeing a clock on the point of striking, *feels a presentiment* that, if he can reach such a post before the first stroke, he shall not be flogged to day, calculates the freedom of Scotland by the chance of the broken trunk rising or sinking—

' It re-appears with scarce a broken bough,
It re-appears,—Scotland may yet be free !' p. 73.

Oh incredible Bathos! If this be *nature*, may we never again read any but the most *unnatural* poetry!

We have been led to so great a length by the observations which the principal piece in this collection suggested to us, that we have no room to criticise on those which remain. Indeed we could find very little to say about them. Our opinion of the 'Biblical Pictures' we have already expressed. The 'Rural Calendar' is, like Spenser's, framed for every month in the year, and each of the pieces may, like his Eclogues, belong to the whole season as well as to the individual month. But, unlike Spenser's, they have no variety, no rustic elegance, no pastoral loveliness, and they are in *blank verse*. Yet some pleasing and some poetical passages occur in them; they contain nothing very objectionable in expression, and some things very commendable in sentiment. Of the minor pieces nothing either good or evil can well be said; and upon the whole, if Mr. G. has by this publication diminished the opinion we began to form of him as a poet, he has increased our esteem of him as a liberal, humane and religious man.

ART. III.—*A practical Treatise on the Diseases of the Stomach and Digestion.* By Arthur Daniel Stone, M. D. Col. Reg. Londin. Med. Soc. Cadell. 1805.

DR. Stone has divided his work into three parts. The first treats of the anatomy of the stomach and intestines, and contains likewise a few physiological remarks and experiments, intended to illustrate the process of digestion; the

second comprehends the history of the diseases of the stomach; and the third is devoted to their treatment.

The anatomical observations are chiefly confined to the nature of the coats of the stomach and intestines. The author thinks that, properly speaking, there is but one, that which has been called the villous membrane. This, however, is merely a verbal distinction. He denies the existence of any lining similar to cuticle; and imputes, very justly, the corrugations that are commonly found in the internal surface of the stomach and intestines to the villous membrane being void of elasticity. We find little originality in these observations, if we except the detection of an error of Dr. Fordyce, who has stated, in his *Treatise on Digestion*, that the back of the duodenum being without the peritoneal coat, an opportunity is given for greater distention, than can take place in the lower intestines; whereas the firm attachment of the duodenum to the subjacent vertebræ has the opposite effect, and obviates the inconvenience which would ensue from the distortion of the ductus communis choledocus, were such distention to take place.

Under the article of physiology we are presented with a few experiments on the coagulation of milk, which Dr. S. thinks throws some light on the digestive process. The results of the experiments are the same as those of Scheele, who has proved that the mineral acids precipitate the curd of milk; that the precipitate (which is in truth a compound of acid and curd) is re-dissolved by the addition of more acid; and that the vegetable acids dissolve the curd less completely than the mineral. Dr. Stone seems inclined to infer from these facts, and the existence of natron in the bile, that the liberated muriatic acid is in fact the gastric fluid itself. Should this ever be proved, we must confess that he sees much deeper than our optics will permit us.

We come therefore to the medical part of the work, from the perusal of which we wish we could say that we had risen much wiser than we sat down. Contrary to the custom of all preceding practical writers, he has separated the history of diseases from the *methodus medendi*. For example, at page 96 we have a short chapter on the causes and symptoms of pyrosis: at page 250 there is another still shorter on the treatment, to inform us that it may be cured by bark, opium, and aromatics. What advantage is gained by this awkward division, we wish the Doctor had explained. We can see none, except the opportunity of eking out the contents of the volume. By the bye, we think the Doctor

very fortunate in being able so readily to cure this complaint. Poor Dr. Cullen (who in Scotland, we presume, had seen a little of the *water-brash*) complains, that to prevent the recurrence of the paroxysms of pyrosis, 'the whole of the remedies of dyspepsia had been employed without success.'

Acidity of the stomach is first considered, and we find it connected with a long list of symptoms, which may or may not accompany it; most of them being the common appearances of an overloaded stomach; and others (as the increased purge, increased heat, rigours, and stupor) such as can never be referred to acidity as a cause. Under the article of treatment we meet with nothing with which every medical man is not familiar.

A little criticism on Dr. Pemberton's speculation respecting emaciation (which we have sufficiently noticed in our Review for last month) has happily furnished materials for the chapter on marasmus. The following observation, however, we are persuaded cannot be too strongly impressed on the minds of opulent parents: 'The most common kind of marasmus depends upon too much eating; it shews itself frequently in young people, who have never been restrained as to the quantity or quality of the ingesta, and it is often fatal!' To the truth of this assertion we heartily subscribe. Under the article of treatment we find a receipt, with which we will present our readers, premising that the Doctor assures us that it has been found to rally the powers of digestion in old age, and in that fastidious state which frequently occurs after long fits of the gout. It is by no means the least valuable thing in the book.

'About two pounds of lean beef cut in slices, with the hock of a ham of about the same weight, and a knuckle of veal weighing about eight or ten pounds, and a moderate quantity of mace and salt without any other spice, are to be covered with water in a stock-pot, and to be stewed about seven hours and then strained; the strained liquor when cold becomes a thick jelly, from which the fat is to be taken off; the jelly is then to be cleared with whites of eggs, and passed through a jelly-bag: the produce of jelly, from the above proportions of meat, should be about six quarts: a table-spoonful of which, made fluid over the fire, may be taken once an hour, or every two or three hours, as may be found best to suit the individual stomach for which it is prepared.'

Under the title of *Repletion of the Stomach*, we have a short account of the dyspeptic symptoms of mechanics, whose occupations oblige them to bend forward, and to subject

their stomachs to an unnatural compressure. The symptoms of what may be called spinous apoplexy, arising from an overloaded stomach, are then noticed, a form of disease which we suspect never occurs, except in subjects strongly predisposed to pure apoplectic attacks.

A chapter is given to the consideration of poisons, and the symptoms occasioned by these, be they mineral, vegetable, or animal, are treated of—at what length, think you, gentle reader?—in eighteen scanty pages, seven of which are occupied by one very unsatisfactory case, and an analysis of some antimonial pills by Mr. Weldon, executed, we must allow, with great skill and neatness. Dr. Stone thinks that hyoscyamus is in many instances a most valuable drug.

‘Often, where opium disagrees, it may be given in moderate and repeated doses with the greatest success; and in some instances of continued delirium, under which the patient was sinking, and where opium in any dose has done mischief. I have seen a very small dose of hyoscyamus save the life of a patient, by restoring tranquillity; it requires, however, the strictest care and attention to its dose and repetition.’

Dr. S. uses it in quantities of only half a grain, a dose which we should think would commonly be quite inert. We are told that very deleterious and sometimes fatal effects have often ensued from the use of digitalis; but at the same time we find it was used in *considerable doses*. This method of using it is entirely contrary to the directions given by Dr. Withering, who advised the smallest quantities that produce a sensible operation.

‘Few of those,’ it is observed, ‘who have taken digitalis freely, have survived a twelvemonth:—it appears to leave the stomach in an altered state, that, after an uncertain period, languor and inappetency ensue; but the facts respecting the alteration in the state of the stomach are not sufficiently traced to be stated here: the only reasonable exhibition of digitalis appears to be in cases of permanent increased hardness, as well as frequency of the pulse.’

We should have been better pleased with any detailed facts, however imperfect, than we are with these unqualified assertions unsupported by any proofs at all. We well remember that Dr. Withering informs us that the exhibition of digitalis had been the most successful in cases of great apparent debility. Dr. Stone’s directions with regard to the use of this medicine are sound and judicious; but the contents of the whole chapter are very trite and trifling.

In the description of the diseases induced by residence in

hot climates, we find no more than that they consist of irregularities of the bilious secretion, and the common symptoms of dyspepsia. Those who have suffered the endemial inflammation, are frequently found to have them enlarged on their return to Europe: but this enlargement seldom terminates in genuine scirrhus of the liver; and the gland, by time and management, may be restored to a healthy state. The treatment recommended seems judicious. The use of Bath water, spices, and stimulants, is reprobated. Cheltenham water is preferred, and weak solutions of salts united with small doses of chalybeates. Castor oil the author has observed to be often very acrimonious and irritating, and he prefers, where oily purgatives are required, the addition of a proportion of senna or other mild purgative to the oil of amygdalæ or common oil. Mercury, used with caution, is often indispensable. He recommends small doses, continued for a considerable time. Light bitters and alkalies he has also found useful. These chapters are, we think, the best in the book, but they are not untainted by some idle and visionary speculation.

On the diseases arising from hard drinking we find nothing worthy of notice. The same may be said of pyrosis. The appearance of black matter thrown up from the stomach (which Dr. S. considers as a peculiar disease under the name of *melæna*;) he attributes to hemorrhage from the stomach. Doubtless it is often so; but we are more inclined to subscribe to the opinion of Valsalva and Morgagni, who attributed this symptom in some cases to a vitiated state of the fluids secreted into the stomach. The constant blackness of the fæces in many persons, where there is no suspicion of hemorrhage, confirms us in this opinion. The treatment recommended consists in the use of purgatives, acids, cold fluids, and occasional venesection. He reprobates calomel, we think, without any sufficient reason.

In the account of hypochondriasis and sick head-ach, we find nothing very peculiar either in theory or practice.

Dr. Stone is wonderfully smitten with the description given by Arctæus of the diseases attached to literary pursuits. When this antient gravely informs us of the hardships submitted to by the professors of science; that they used the lightest and vilest food; quenching their thirst by simple water; neglecting their sleep; making the earth their bed; forgetting the common use of their limbs; and renouncing their country, their parents, their brethren, themselves, and life itself;—when we read all this, we cannot but smile at the difference between this picture of ancient manners and

the plain realities of modern life; and suspect vehemently that most of these pretended devotees of learning were in truth arrant quacks and impostors.

For the remaining contents of this volume, we must refer to the work itself those who wish to be better acquainted with it. When a writer undertakes to treat of subjects which in some shape or other have occupied the pen of a thousand authors before him, we naturally expect some effort at superiority of arrangement, or nicety of discrimination; some correction of false theories, or some improvement in practice. The reader who looks for any such attempts in Dr. Stone's work will be totally disappointed. The pathology is trite, and the reasoning coarse; there are some good remarks to be picked out of it; but upon the whole, though there is little to condemn in the methods of cure, they are such as are sufficiently known to the most ordinary medical practitioner.

ART. IV.—*A Voyage to Cochinchina, in the Years 1792 and 1793: containing a general View of the valuable Productions and the Political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. To which is annexed, an Account of a Journey made in the Years 1801 and 1802, to the Residence of the Chief of the Boos-huana Nation, being the remotest Point in the Interior of Southern Africa to which Europeans have hitherto penetrated. The Facts and Descriptions taken from a Manuscript Journal. With a Chart of the Route. By John Barrow, Esq. F. R. S. Author of "Travels in Southern Africa," and "Travels in China." Cadell and Davies. 1806.*

IN these days, a book has no more connection with its title-page than a lady of fashion with her lord. A title is the object of both, and that obtained, every thing is obtained.

Agreeably to this mode of publication, Mr. Barrow justly conceived that 'Travels in Cochinchina,' a country scarcely known to Europeans but by name, ushered into the world under the imposing form of a splendid quarto, and embellished with coloured plates, could not fail to attract the attention of an inquisitive public. We wish, for Mr. Barrow's sake, that their curiosity may not be turned into indignation, when they hear the unexpected fact, that of the 437 pages

which constitute the present volume, 118 alone are devoted to that country which the author professes to describe.

The history of the book is as follows: The author, who will be recognized by our readers to have been in the suite of Lord Macartney's embassy to China, touched in his passage to that country at Turon, a sea-port town or rather village of Cochinchina, situated in a bay of the same name, in latitude $16^{\circ} 7' N$. An invitation to the capital city, the residence of the sovereign, was declined by the ambassador; and a period of twenty-three days, to which their stay in the harbour was confined, could afford but few opportunities of investigating the character of a people, or of acquiring that knowledge for which the public was afterwards to pay three guineas and a half. Mr. B. himself is aware of the insufficiency of his resources, and acknowledges the strong probability that some of the prominent features, which he has assumed as characteristics of the Cochinchinian nation, may be entirely local, and applicable only to that part of the sea-coast which he visited. And truly what should we say of that foreigner, who, having landed each day for a fortnight at a village of Cornwall, should, without advancing a single mile into the country, or visiting a single town worthy of the name, come forward to instruct the world on the character and genius of Englishmen? But Mr. Barrow obtained some celebrity from his 'Travels in China,' and 'in Southern Africa;' those publications were favourably received by an indulgent public, and the author will hardly vindicate the praise of gratitude, when in return for their kindness, he visits them with the present ponderous and empty volume.

Let the last epithet, however, be understood comparatively. We would by no means insinuate that this work is destitute of valuable information; but if it was not to form a part of the narrative of the embassy to China, to which it properly belonged, it ought at least to have been compressed into a single octavo. The reader does not come in sight of Cochinchina till he has travelled through 242 pages, which are filled with accounts of Madeira, Teneriffe, Rio de Janeiro, the small islands of Jago, Tristan da Cunha, and Amsterdam, and finally the Dutch settlement of Batavia, in the island of Java. Of these, Madeira and Teneriffe have been described, with a wearisome frequency, by learned and unlearned travellers; nor could any consideration excuse their being here introduced, except their being illustrated by observations interesting from their novelty, or valuable from their pro-

fundity; and such are not to be found in the pages of Mr. Barrow. The islands of St. Jago, Tristan da Cunha, and Amsterdam might, without blame have been passed over unhonoured with a single word. The former, one of the Cape de Verd islands and a Portuguese settlement, is almost a desert, and unable to sustain, in the most gripping poverty, the few wretched people of colour who inhabit it; and, even during the author's stay, daily accounts were received by the half-starved governor, of persons perishing for want of the common necessities of life. Tristan da Cunha and Amsterdam are entirely uninhabited, and, like the last mentioned island, possess no importance of a political or any other nature, except that Mr. Barrow is of opinion that the former of them, from its possessing an excellent stream of clear water, might become a valuable possession to this country, as a half-way island to India, in case the artful politics and powerful arms of France should ever succeed in shutting us out from the Cape of Good Hope and the Brazils. To the last mentioned of these countries, a considerable number of pages are dedicated, although it is nearly as well known by frequent description as Madeira or Teneriffe, and the world would have lost no precious information if Mr. Barrow had passed it also over in silence. We here, however, find an opportunity of giving a favourable specimen of his style, in his description of the singular entrance into the magnificent and picturesque harbour of Rio de Janeiro.

‘ Having cleared this channel, one of the most magnificent scenes in nature bursts upon the enraptured eye. Let any one imagine to himself an immense sheet of water running back into the heart of a beautiful country, to the distance of about thirty miles, where it is bounded by a skreer of lofty mountains, always majestic, whether their rugged and shapeless summits are tinged with azure and purple, or buried in the clouds—Let him imagine this sheet of water gradually to expand, from the narrow portal through which it communicates with the sea, to the width of twelve or fourteen miles, to be every where studded with innumerable little islands, scattered over its surface in every diversity of shape, and exhibiting every variety of tint that an exuberant and incessant vegetation is capable of affording—Let him conceive the shores of these islands to be so fringed with fragrant and beautiful shrubs, not planted by man but scattered by the easy and liberal hand of nature, as completely to be concealed in their verdant covering—Let him figure to himself this beautiful sheet of water, with its numerous islands, to be encompassed on every side by hills of a moderate height, rising in gradual succession above each other, all profusely clad in lively green, and crowned with groupes of the noblest trees, while their shores are indented with numberless inlets, shooting their arms

across the most delightful vallies, to meet the murmuring rills, and bear their waters into the vast and common reservoir of all—In short, let him imagine to himself a succession of Mount Edgcombes to be continued along the shores of a magnificent lake, not less in circuit than a hundred miles ; and having placed these in a climate where spring for ever resides, in all the glow of youthful vigour, he will still possess only a very imperfect idea of the magnificent scenery displayed within the capacious harbour of Rio de Janeiro ; which, as an harbour, whether it be considered in the light of affording security and convenience for shipping, for its locality of position, or fertility of the adjacent country, may justly be ranked amongst the first of naval stations.'

Our author is very solicitous to vindicate the Brazilian ladies from the imputation of licentiousness, under which they, in his opinion, unjustly labour. Captain Cooke attaches a great degree of criminality to a custom universally prevalent among them, of tossing flowers to strangers as they pass along the streets ; which he construes not only into an unpardonable levity, but into the preliminary of an assignation. This suspicion on the part of that illustrious navigator, Mr. Barrow takes pains to refute ; he conceives it to be a mere local custom, without any particular meaning, which he and his party daily experienced at the grates of the convents, and from the balconies in the street, in the presence of the lady abbess in the former, and of fathers and husbands in the latter instances ; but he declares that it was not only unattended with any interesting consequences as far as himself was concerned, but that he could discover nothing in the conduct of the females of Brazil to warrant the suspicion of their being more immoral than our own fair countrywomen. The above custom he defends in the following manner :

'The manners are so different in different countries, and local customs sometimes so extraordinary, that ocular observation alone may easily be deceived. In France it was the common custom for the gentlemen to kiss every lady they might meet in the streets on new year's day ; and he who should omit this ceremony would have been considered as a rude and ill-bred man. I remember once, in passing the streets of Liverpool, in the middle of the day, to have met half a dozen very smart young girls, who stopped me, and from their manner seemed to be inclined to handle me rather roughly. I soon discovered that an ancient custom was still observed in this town, which granted a privilege to the ladies of seizing any gentleman they might chuse to encounter in the streets on Easter-Tuesday, to lift him into the air, and, if he should refuse to make such concessions as were demanded, to drop him into the kennel ; and this day is significantly called *the lifting day*. Now

if the commander of a Portuguese ship should happen to be walking the streets of Liverpool, for the first time, on Easter Tuesday, and be treated in the manner here described, and be sent on board his ship immediately after, as the Portuguese of Rio send all strangers on board their respective ships at sunset, it may readily be conceived what kind of character he would be apt to give of the women of Liverpool, which nevertheless might, and certainly would, be no less erroneous than unjust.'

We are much obliged to Mr. Barrow for making us acquainted with this custom, of which we have never before heard; for as we mean to spend the next Easter holidays at Liverpool, we confess, had we found ourselves thus unexpectedly embraced by some fair unknown, we should, in spite of the gravity peculiar to us, have thought ourselves called upon by common gallantry, to take the earliest opportunity of returning the compliment with interest.

The 5th chapter, entitled 'General Observations on the Brazils,' contains nothing worthy of notice. The ignorance and dirtiness of the inhabitants combine with swarms of musquitoes to lessen the attractions of a country, which is otherwise highly favoured by nature. It was the advice of the patriotic Pombal, the wisest minister that ever governed Portugal, that the court of Lisbon should retire to its South American possessions, and make the Brazils the seat of government. Could the royal family of Portugal have foreseen the revolution which has convulsed Europe for the last fifteen years, and whose effects have by no means come to an end, they would perhaps have adopted the counsels of that able statesman, before the caution of their friends or the rapacity of their enemies shall have torn from them their colonial possessions, and not even left them the precarious refuge of a Sicily to retire to, when, like their brethren of Naples, they shall be driven from the seat of their ancestors.

The succeeding chapter, on the island of Java, is more worthy of perusal, as our acquaintance with the declining but still wealthy and splendid settlement of Batavia, is more imperfect.

'In no port nor harbour, since our departure from Portsmouth, had we met with so great a number of shipping as were collected in the bay of Batavia. Large Dutch Indiamen, mostly dismantled for want of men; English trading vessels from Bengal, Madras, and Bombay; immense Chinese junks, whose singular forms seem to bespeak an antiquity as remote as that of Noah's ark; Malay proas, and Javanese canoes; with three or four French ships carrying into the Eastern world, in addition to the natural products of their country,

the monstrous doctrines of the Rights of Man, were promiscuously riding at anchor in the road of Batavia. The practical part of these novel doctrines was grievously complained of by the officers of one of the French ships. The crew, it seems, had one day taken it into their heads that, by virtue of the sacred and inalienable principle of all men being equal, they had a right to enjoy as good a dinner as their officers, no matter who should pay for it; and accordingly, having followed the dishes into the cabin, they seated themselves at table, inviting, in the most obliging manner, the captain and other officers to partake of their own dinner with them. These gentlemen, however, finding their authority and their property at stake, thought it prudent to make application to the government of Batavia for a few German troops to instruct their crew in the rights of discipline, and in the duties of obedience and subordination.

The city of Batavia, which contains, according to the registers, 115,960 inhabitants, Dutch, Chinese, natives, and slaves, Mr. Barrow is disposed to rank among the handsomest cities of the universe, although it is not of an extraordinary size, nor ornamented with edifices worthy of remark, either for the grandeur of their dimensions or the elegance of their design,

'The ground plan is in the shape of a parallelogram, whose length from north to south is 4200 feet, and breadth 3000 feet. The streets are laid out in straight lines, and cross each other at right angles. Each street has its canal in the middle, cased with stone walls, which rise into a low parapet on the two margins. At the distance of six feet from this parapet wall is a row of evergreen trees, under the shade of which, on this intermediate space, are erected little open pavilions of wood, surrounded with seats, where the Dutch part of the inhabitants smoke their pipes and drink their beer in the cool of the evening. Beyond the trees is a gravelled road, from thirty to sixty feet in width, terminated also on the opposite side by a second row of evergreens. The road is appropriated for the use of carriages, horses, cattle, and, as particularly pointed out by proclamation, for all slaves, who are strictly prohibited from walking on the flagged causeway in front of the houses, as they are also from wearing stockings and shoes, in order that their naked feet may be the means of making their condition notorious. This *trottoir* or footway is at least six feet wide; and as the breadth of the canals is generally the same as that of the carriage road, the whole width of the Batavian streets may be considered to run from 114 to 204 feet; and the city is said to contain twenty of such streets, with canals in the middle, over which they reckon about thirty stone bridges. The trees that embellish the streets are of different kinds, but the most common are two species of *Callophyllum*, called by botanists the *Inophyllum*, and the *Calaba*, the *Canarium Commune*, or canary-nut tree, the *Guetarda Speciosa*, with its odoriferous flowers, and the free, elegant, and spreading tamarind tree.'

In reviewing Dr. Pinckard's *Travels to the West Indies* in our last number, we had occasion to advert to the extreme insalubrity of the colony of Batavia, which is unparalleled in any other part of the globe. Thunberg, who visited it in 1775, relates that at the latter end of that year he dined at the table of a certain physician in company with thirteen other persons, all of whom, on his return from Japan in the month of January, 1777, had paid the debt of nature, except the doctor and himself. The squadron to which our author belonged, had a fatal proof of the malignity of the climate, which, it should seem, no art can elude, no constitution escape, and against which no precaution can avail. In spite of every necessary circumspection, a dysentery, accompanied with typhus fever, was here brought on board, which continued to rage with more or less virulence during the remainder of their voyage to China. It appears that they had not lost an individual on their arrival at this place, but from thence to the end of the voyage there died not less than fifty.

This unhealthiness is not to be imputed to the heat, which is by no means so excessive as might be expected in a country so little removed from under the equinoctial line, and at a considerable distance from mountains or high grounds; the usual temperature in the middle of the day being only from 84° to 86° , and sometimes as low as 76° . We must therefore look for its origin in the low swampy situation in which Batavia is built, and out of which a foul and contaminated atmosphere is constantly engendered; in the numerous stagnant ditches with which the city abounds, and a proposal for the filling up of which almost caused an insurrection of the inhabitants; in the numerous manufactures of an unwholesome tendency, which are carried on by the industrious Chinese in and near the city; in the noxious vapours arising from the putrefactive fermentation of vegetable matter, an operation which, in this region, is incessantly carrying on; in the custom prevalent among the Dutch of bringing their dead not only within the walls of the city, but in the churches; and various other circumstances connected with local situation and prejudices; to these may be added excess in eating and drinking, and an imprudent manner of living, as a proof of which the mortality is greater among the males than the females, who lead a more regular and quiet life. That cleanliness also which is so striking a characteristic of the Hollanders in the mother country, seems here to have forsaken them, and the scenes of filth which used to disgrace the metropolis of Scotland, are daily and nightly practised in Batavia.

A sufficiently good account is given of the natural productions of the island of Java. In no instance does the providence and wisdom of nature seem to be more signally displayed than in the conformation of the *Nepenthes Distillatoria*, or pitcher plant.

‘ There is not, perhaps, among the numerous examples that occur of the provident economy of nature, in the vegetable part of the creation, a more remarkable instance of contrivance adapted to circumstances, of means suited to the end, than what is evidently displayed in this wonderful plant. Being the inhabitant of a tropical climate, and found on the most stoney and arid situations, nature has furnished it with the means of an ample supply of moisture, without which it would have withered and perished. To the foot-stalk of each leaf, and near the base, is attached a small bag, shaped like a pitcher, of the same consistence and colour of the leaf in the early stage of its growth, but changing with age to a reddish purple; it is girt round with an oblique band or hoop, and covered with a lid neatly fitted, and moveable on a kind of hinge or strong fibre which, passing over the handle, connects the vessels with the leaf. By the contraction of this fibre the lid is drawn open whenever the weather is showery, or dews fall, which would appear to be just the contrary of what usually happens in nature, though the contraction probably is occasioned by the hot and dry atmosphere, and the expansion of the fibre does not take place till the moisture has fallen and saturated the pitcher. When this is the case the cover falls down, and it closes so firmly as to prevent any evaporation from taking place. The water, being gradually absorbed through the handle into the footstalk, gives vigour to the leaf and sustenance to the plant. As soon as the pitchers are exhausted, the lids again open to admit whatever moisture may fall; and when the plant has produced its seed, and the dry season fairly sets in, it withers, with all the covers of the pitchers standing open. Why the name of Homer’s *grief-dispelling* plant should have been transferred to the pitcher plant I am unable to explain; but it does not appear to be possessed of any sedative or narcotic quality like

“ ——— that *Nepenthes* which the wife of Thone

“ In Egypt gave to Jove born Helena.”

But it is time to introduce our readers to Cochinchina, which, as has been before observed, occupies only a small fractional part of the present large volume, and which, like each one of the above-mentioned places, was no part of the object of the voyage, but like them was merely touched at for a few days in the passage to another country.

Mr. Barrow’s indignation is excited, and we think with justice, by Mr. Pinkerton’s unqualified observation relative to Cochinchina and the adjoining spacious and populous countries. ‘ The kingdoms of Laos, Cambodia, Siampa,

Cochinchina, and Tung-quin,' says that geographer, 'are countries unimportant in themselves, and concerning which the materials are imperfect.' To the latter part of this sweeping and injudicious assertion, which had its origin in ignorance, we subscribe with Mr. Barrow; but we also agree with him in entirely dissenting from the former. We are of his opinion, that the countries which are thus held so very cheap, are highly important to the present and future concerns of our East Indian possessions, and as a proof of this opinion, shall lay before our readers an epitome, which cannot fail to be perused with interest, of the historical sketch which he has furnished us.

On arriving at Cochinchina in the year 1793, our voyagers found it labouring under the evils of a civil war, which had convulsed it for nineteen years. Three brothers, a merchant, a soldier, and a priest, each of considerable consequence in his respective profession, had rebelled against their lawful sovereign, and not only made themselves masters of his dominions, but added to it by conquest the neighbouring extensive kingdom of Tung-quin. The king of Cochinchina fell into their hands and suffered death; but his queen, the young prince, and some others of the royal family, escaped into a forest, whence, after some vain attempts to recover their inheritance, they found it expedient to retire with a few faithful followers to the neighbouring island of Pulo Wai, a small uninhabited spot in the gulf of Siam.

There happened at this time to reside at court a French missionary named Adran, who by a happy combination of artfulness and merit, peculiar to those of his order, had contrived to possess himself of the entire good-will and confidence of the king, which he repaid with the warmest gratitude. In such consideration and esteem was he held, that his infidel sovereign, instead of persecuting, openly afforded this protection to the little colony of true believers that had been raised by the zeal of the missionary, and, to the great scandal of his nobles and priests, had actually placed his only son and heir to the throne under the immediate tuition of a Romish divine. But his confidence was not misplaced; it was by the assistance of Adran that the royal family eluded the power of the rebels, and it was from his hands that they received their daily sustenance during several months of concealment. When at length they had effected their escape to the island above mentioned, this faithful attendant made his way to the southern provinces of Cochinchina; and, finding that the inhabitants of that country were still true to the interests of their legitimate monarch, and that a general dissatisfaction prevailed against the usurpers, conceiv-

ed the plan of applying to Louis XVI. of France for succour, and thus serve at once his benefactor and native country, by restoring the former to his throne on such terms as might be highly advantageous to the latter. With this view he set sail in quest of the royal fugitives, whom he found with about fifteen hundred loyal adherents, reduced to circumstances of the greatest distress.

His design being communicated and approved, the eldest son of the emigrant king was committed to the care of the missionary, with which important charge he immediately embarked for Pondicherry, set sail from thence for Europe, and arrived at Paris in the year 1787. This young prince was treated with every mark of attention and respect at the court of Versailles; and the project of the missionary was so highly approved, that, in the course of a few months a treaty was drawn up and concluded between Louis XVI. and the King of Cochinchina, signed at Versailles on the part of the former by the *Comptes de Vergennes* and *Montmorin*, and of the latter by the young prince.

We shall transcribe the principal articles of this extraordinary treaty, which we believe is now for the first time made public :

' I. There shall be an offensive and defensive alliance between the kings of France and Cochinchina : they do hereby agree mutually to afford assistance to each other against all those who make war upon either of the two contracting parties.

' II. To accomplish this purpose, there shall be put under the orders of the king of the Cochinchina a squadron of twenty French ships of war, of such size and force as shall be deemed sufficient for the demands of his service.

' III. Five complete European regiments, and two regiments of native colonial troops, shall be embarked without delay for Cochinchina.

' IV. His majesty Louis XVI. shall engage to furnish, within four months, the sum of one million dollars ; five hundred thousand of which shall be in specie, the remainder in salt petre, cannon, muskets, and other military stores.

' V. From the moment the French troops shall have entered the dominions of the King of Cochinchina, they and their generals, both by sea and land, shall receive their orders from the King of Cochinchina. To this effect the commanding officer shall be furnished with instructions from his Catholic Majesty to obey in all things, and in all places, the will of his new ally.

On the other hand,

' I. The King of Cochinchina, as soon as tranquillity shall be re-established in his dominions, shall engage to furnish, for fourteen ships of the line, such a quantity of stores and provisions as will ena-

ble them to put to sea without delay, on the requisition of the ambassador from the King of France; and for the better effecting this purpose, there shall be sent out from Europe a corps of officers and petty officers of the marine, to be put upon a permanent establishment in Cochinchina.

'II. His majesty Louis XVI. shall have resident consuls on every part of the coast of Cochinchina, wherever he may think fit to place them. These consuls shall be allowed the privilege of building, or causing to be built, ships, frigates, and other vessels, without molestation, under any pretence, from the Cochinchinese government.

'III. The ambassador of his majesty Louis XVI. to the court of Cochinchina shall be allowed to fell such timber, in any of the forests, as may be found convenient and suitable for building ships, frigates, or other vessels.

'IV. The King of Cochinchina and the council of state shall cede in perpetuity to his most Christian Majesty, his heirs, and successors, the port and territory of Han-san (bay of Turon and the peninsula), and the adjacent islands from *Faifo* on the south to *Hai-wen* on the north.

'V. The King of Cochinchina engages to furnish men and materials necessary for the construction of forts, bridges, high-roads, tanks, &c. as far as may be judged necessary for the protection and defence of the cessions made to his faithful ally the king of France.

'VI. In case that the natives shall at any time be unwilling to remain in the ceded territory, they will be at liberty to leave it, and will be reimbursed the value of the property they may leave upon it. The civil and criminal jurisprudence shall remain unaltered; all religious opinions shall be free; the taxes shall be collected by the French in the usual mode of the country, and the collectors shall be appointed jointly by the ambassador of France and the King of Cochinchina; but the latter shall not claim any part of those taxes, which will belong properly to his most Christian Majesty for the support of his territories.

'VII. In the event of his most Christian Majesty being resolved to wage war in any part of India, it shall be allowed to the commander in chief of the French forces to raise a levy of 14,000 men, whom he shall cause to be trained in the same manner as they are in France, and to be put under French discipline.

'VIII. In the event of any power whatsoever attacking the French in their Cochinchinese territory, the King of Cochinchina shall furnish 60,000 men or more in land forces, whom he shall clothe, victual, &c. &c.'

Besides these articles, the treaty contained some others of inferior importance, but all of them, as might be expected, greatly in favour of the French. Adran was promoted to the episcopal dignity under the title of bishop of Cochinchina, and honoured with the appointment of ambassador extraordinary and plenipotentiary to that court.

He accordingly set sail without loss of time on his return

to the east, with the young prince and the treaty in his charge; but on their arrival at Pondicherry, obstacles were thrown in the way of the expedition, occasioned, as was usual in the politics of the old government of France, by the intrigues of a woman, mistress to the governor of that settlement. This was perhaps fortunate for our oriental possessions, and before its effects were obviated, the revolution broke out in France, and put a final stop to their proceedings.

No impediment, however, could deter the persevering spirit of Bishop Adran, nor make him shrink from his original design of re-instating his royal benefactor. He proceeded from Pondicherry to CochinChina accompanied only by a few French officers who were to have had appointments in the new settlements, and on his arrival there, found that the two usurpers who had divided the sovereignty had so weakened each other by perpetual broils, that Caung-shung (such is the name of the legitimate king,) had already ventured to return to his dominions, in compliance with the wishes of those of his subjects who still continued faithful, and had by them been received with open arms. The progress which he had already made was greatly facilitated by the councils of Adran, and the still more efficacious assistance of the French officers, under whom his troops made a great advancement in the tactics of Europe. Another favourable circumstance was the death of one of the usurpers, who left his son, a boy of 12 years of age, to succeed to the government of Tung-quin and the northern part of CochinChina, including the bay of Turon, which place was still under his dominion when visited by the British squadron. Whether this part of his kingdom was ever re-conquered by Caung-shung, is yet unknown, though Mr. Barrow informs us that in 1800 he was preparing a formidable armament against it, and that there are grounds for believing that he was successful.

In the last mentioned year the restored monarch experienced a heavy loss in his faithful friend and able counsellor, Adran. This missionary was beloved by the king to adoration, and honoured by him with the appellation bestowed on Confucius alone, 'the Illustrious Master.' His memory was as signally honoured as his loss was deeply lamented. The remainder of the French continued in his service, where many of them, doubtless, are at this day to be found.

From the year 1790, in which Caung-shung returned to CochinChina, to 1800, he enjoyed only two years of peace; but these were in all probability the most important of his hither-

to troublesome reign, as during that time, under the auspices of his oracle, the bishop, his attention was exclusively given to the improvement of his country, and the welfare of his people.

‘ He established a manufactory of saltpetre in *Fen-tan* (*Tuimpá* of the charts), opened roads of communication between important posts and considerable towns, and planted them on each side with trees for shade. He encouraged the cultivation of the arca nut and betel pepper, the plantations of which had been destroyed by the army of the usurper. He held out rewards for the propagation of the silk-worm; caused large tracts of land to be prepared for the culture of the sugar-cane; and established manufactories for the preparation of pitch, tar, and resin. He caused several thousand matchlocks to be fabricated; he opened a mine of iron ore, and constructed smelting furnaces. He distributed his land forces into regular regiments, established military schools, where officers were instructed in the doctrine of projectiles and gunnery by European masters. Adran had translated into the Chinese language a system of military tactics, for the use of his army. In the course of these two years he constructed at least 300 large gun-boats or row-gallies, five luggers, and a frigate on the model of an European vessel. He caused a system of naval tactics to be introduced, and had his naval officers instructed in the use of signals. One of the English gentlemen whom I mentioned to have been at *Sai-gong* in the year 1800, saw a fleet of ships consisting of 1200 sail, under the immediate command of this prince, weigh their anchors and drop down the river in the highest order, in three separate divisions, forming into lines of battle, in close and open order, and going through a variety of manœuvres by signals as they proceeded along.

‘ During this interval of peace he likewise undertook to reform the system of jurisprudence, in which he was no doubt very ably assisted by the bishop. He abolished several species of torture, which the law of the country had hitherto prescribed; and he mitigated punishments that appeared to be disproportionate to the crimes of which they were the consequence. He established public schools, to which parents were compelled to send their children at the age of four years under certain pains and penalties. He drew up a system of rules and regulations for the commercial interests of his kingdom; caused bridges to be built over rivers; buoys and sea-marks to be laid down in all the dangerous parts of the coast; and surveys to be made of the principal bays and harbours. He sent missions into the mountainous districts on the west of his kingdom, inhabited by the *Laos* and the *Miautsé*, barbarous nations whom he wished to bring into a state of civilization and good government. These mountaineers are the people whom the Chinese designate by the degrading appellation of “Men with tails;” though, in all probability, they are the regular descendants of the true original inhabitants of this long civilized empire. In short, this monarch, by his own

indefatigable application to the arts and manufactures, like Peter of Russia, without his brutality, aroused by his individual example the energies of his people, and, like our immortal Alfred, spared no pains to regenerate his country. His activity and exertions will readily be conceived from the circumstance of his having, in less than ten years, from a single vessel, accumulated a fleet of twelve hundred ships, of which three were of European construction; about twenty were large junks, similar to those of China, but completely manned and armed; and the rest were large gun-vessels and transports.

The king of Cochinchina, who is at this time on the verge of fifty years of age, is one of the few whom nature has marked out for empire. It is remarked by superficial observers, how rarely those who are born to govern, are provided with talents adequate to their high situation. It seems to us, on the contrary, that human nature rises higher in estimation, when we contemplate the numerous legitimate sovereigns whom nature has amply qualified for command. Compared with the mass of mankind, the number of those who are born to inherit a diadem is indefinitely small, and surely it is more to be admired, that in this narrow list we should find a Philip, an Alexander, a Titus, a Peter, a Gustavus, an Elizabeth, and a Frederic, than that a Cæsar, a Tamerlane, a Cromwell, or a Buonaparte, should occasionally start up to challenge a distinguished place in history, from among the innumerable millions that swarm upon the earth. We shall transcribe the character of the Cochinchinese monarch, as given by Mr. Barrow; and if the reader complains that it is a cold and dry delineation, it is not, we reply, in the pages of every writer that we must look for the chaste elegance of Robertson, the correct and manly eloquence of Hume, the splendid declamation of Bolingbroke, or the ornamented pomp of Gibbon.

'Caung-shung is represented to be, in the strictest sense of the word, a complete soldier. He is said to hold the name of general far more dear and estimable than that of sovereign. He is described as being brave without rashness; and fertile in expedients, when difficulties are to be surmounted. His conceptions are generally just; his conduct firm; he is neither discouraged by difficulties, nor turned aside by obstacles. Cautious in deciding, when once resolved, he is prompt and vigorous to execute. In battle he is always eminently distinguishable. At the head of his army he is cheerful and good humoured; polite and attentive to all the officers under his command, he studiously avoids to mark out any individual as a favourite beyond the rest. His memory is so correct, that he is said to know by name the greater part of his army. He takes uncommon pleasure in conversing with his soldiers, and in talking over their adventures and exploits; he makes particular inquiries after their wives and children; if the latter go regularly to school; how

they mean to dispose of them when grown up; and, in short, enters with a degree of interest into a minute detail of their domestic concerns.

His conduct to foreigners is affable and condescending. To the French officers in his service he pays the most marked attention, and treats them with the greatest politeness, familiarity, and good humour. On all his hunting excursions, and other parties of pleasure, one of these officers is always invited to attend. He openly declares his great veneration for the doctrines of Christianity, and tolerates this religion and indeed all others in his dominions. He observes a most scrupulous regard to the maxims of filial piety, as laid down in the works of Confucius, and humbles himself in the presence of his mother (who is still living) as a child before its master. With the works of the most eminent Chinese authors he is well acquainted; and, through the translations into the Chinese character of the *Encyclopedie* by the bishop Adran, he has acquired no inconsiderable knowledge of European arts and sciences, among which he is most attached to such as relate to navigation and ship-building. It is stated, on what appears to be good authority, that, in order to obtain a thorough knowledge of the practice as well as theory of European naval architecture, he purchased a Portuguese vessel, for the sole purpose of taking in pieces, plank by plank, with his own hands, fitting in a new piece of similar shape and dimensions as the old one he removed, till every beam, timber, knee and plank, had been replaced by new ones of his own construction, and the ship thus completely renovated.

The energy of his mind is not less vigorous than the activity of his corporeal faculties. He is represented, in fact, as the main spring of every movement that takes place in his extensive and flourishing kingdom. Intendant of the ports and arsenals, master shipwright of the dock-yard, and chief engineer of all the works, nothing is attempted to be undertaken without his advice and instructions. In the former, not a nail is driven without first consulting him; nor a gun mounted on the latter but by his orders. He not only enters into the most minute detail in drawing up instructions, but actually sees them executed himself.

He professes on all occasions a great veneration for the character of the English, with whom however he has little acquaintance but by name. But he has more than once given proofs of his good inclinations towards us, in favouring our commerce, and affording such British subjects as had entered his ports, his special protection. We are sorry that matters have not been so managed as to promote that kind of friendly communication which this prince is disposed to encourage, and which could not fail to be highly beneficial to our Indian interest. We agree that neither in that country nor in China (for similar prejudices exist in both) is any important advantage likely to be attained by an inter-

course through the medium of the East India Company. In neither country do the ideas of the people admit of any honourable distinction being attached to the profession and character of a merchant; while the most profound deference is paid to honours derived from official rank and literary acquirements. In ours and in Mr. Barrow's opinion, a royal commission is the talisman by whose powerful aid alone we can hope to derive effectual good.

The succinct account which we have given of the negotiations of the court of Versailles with that of Cochinchina, will shew that this country well deserves the attention of the British government. If the comparatively feeble cabinet of Louis XVI. could do so much, what may not be expected from the sleepless vigilance and boundless enterprise of the present emperor of the French, whose jealousy of our oriental power is too well known to be here enlarged upon? We collect that the land forces of the Cochinchinese monarch amount to 113,000 men, among whom are 15,000 artillery men, and 42,000 infantry, trained to the tactics of Europe. In the sea-service he has 26,800 men, a portion of whom are attached to the European built vessels, of which mention has before been made in an extract.

Cochinchina, till a few centuries after the Christian era, formed a part of the Chinese empire; and we learn from Mr. B. that 'the general features of the natives, many of the customs, the written language, the religious opinions and ceremonies still retained by them, indicate distinctly their Chinese origin.' Time and climate have, however, effected considerable shades of difference in the characters of the two nations, and the Cochinchinese may bear the same relation to the people of China as exists between the Portuguese and Spaniards, or the inhabitants of the United States of America and those of our own country. The former in each case are destitute of the wealth, the arts, the refinements, the literature, and perhaps the virtues of the latter. Our author's observations however, it has been already premised, were merely local, of course restricted and unsatisfactory. The following anecdote gives us an account of the Cochinchinese notions on the important subject of morality, and agrees accurately with what is related by Dampier, who visited this country in the 17th century; for it is in fact Cochinchina, and not China, that Prior alludes to in the following lines:

In China, Dampier's Travels tell ye, &c.
Soon as the British ships unmoor,
And jolly long-boat rows to shore,

Down come the nobles of the land,
Each with his daughter in his hand,
Beseeching the imperious far
To make her but one hour his care;
The tender mother stands affrighted
Lest her dear daughter should be slighted,
And poor Miss Yaya dreads the shame
Of going back the maid she came.

‘Of the facility with which they are disposed to transfer their women to strangers our party had several curious instances. From the following, among many others, a tolerable good notion may be collected of the value put upon them in a pecuniary point of view. An officer of the *Lion* was one day sent on shore to purchase a couple of bullocks for the use of the ship’s company. As the price had previously been fixed at ten dollars a-head, the officer had only to count down the money before one of the magistrates of the place, and receive his bullocks. The mandarin, taking up the dollars, dispatched a couple of his attendants, who shortly returned with a fine young girl, whom the magistrate handed over to the officer. Whether this gentleman’s modesty was too much shocked at so barefaced and indecent a transaction, or whether he had not a sufficient sum of money to make up the price of the bullocks, is immaterial to the purpose; it is enough to observe that he preferred his duty to the purchase of the lady, to the affected astonishment of the mandarin, of whom he understood her to be either the wife or the daughter. Another gentleman, in returning one day from the town to the river side, was accosted by an elderly woman, who made signs to him to follow her into her cottage, where she presented him with her daughter, very nearly in that state in which she came out of nature’s hands; and the eyes of the old lady sparkled with joy at the sight of a Spanish dollar.’

Such readers as are desirous for further information relative to this country, we must refer to the work itself, where they will find much of interest, in spite of the very limited view of the subject which it has been in Mr. Barrow’s power to give. Had he not unnecessarily encumbered his work with so much extraneous matter, we could have with greater safety recommended the purchase of it to our readers.

At the end of the voyage to Cochinchina, is inserted, as a supplementary article, a journey into the interior of Southern Africa. This journey was not made by Mr. Barrow, but was undertaken in the year 1801, (General Dundas being then governor,) by the order and at the expence of the Cape government, ‘for the purpose of discovering whether any’ and what tribes of native inhabitants dwelling to the north-eastward of the colony, might possess a sufficient stock of horned cattle, beyond the supply of their own wants, to replace the vast

numbers which had perished in the settlement in the course of a dry and sickly season. Mr. Truter, member of the court of justice, and Mr. Somerville, the garrison surgeon, were appointed commissioners of the expedition. The manuscript journal, of which the author has availed himself, was written in Dutch by Mr. Truter.

To that gentleman's journal, however, Mr. Barrow 'has, from his own knowledge of the country, taken the liberty to add many of his own remarks and observations.' With the reasons assigned by our author for not making this article a part of his *Travels in Southern Africa*, of which it might perhaps with greater propriety have formed an appendix, we are not disposed to quarrel. At a distance of not more than three hundred miles from the skirts of the colony of the Cape of Good Hope, the commissioners found a tribe of natives considerably advanced in civilization, living together in large societies, in peace, good order, security, and happiness, whose principal town contained a population of 15,000 souls. They also heard of societies at no great distance from the spot which formed the limit of their excursion, dwelling in towns many times the extent of that which they themselves visited, and still farther advanced in the arts and comforts of social life. This unexpected discovery realizes the proverb which was borrowed by the Romans from the Greeks, '*semper aliquid novi Africam afferre*,'—that Africa is ever producing something new,--and will, we doubt not, encourage the African Society to extend their inquiries in the southern as well as the northern divisions of that quarter of the world.

If the engravings which 'illustrate and embellish' this work, were originally good, we do not see why they should have been entirely spoiled by being daubed over with paint.

ART. V.—*Supplementary Pages to the Life of Cowper; containing the Additions made to that Work on reprinting it in Octavo. By W. Hayley, Esq. 4to. Johnson. 1806.*

ALTHOUGH the publication before us can be considered in no other light than as an unimportant appendix to the previously published life and letters of Cowper, yet, as it has induced us to re-peruse the body of that work, and as this is the first time we* have had an opportunity of offering our sentiments upon it, the reader will not be surprised if we extend our remarks a little farther than what the 'supplementary pages,' independently considered, would justify.

* Hayley's *Life of Cowper*, was noticed in the *Crit. Rev.* for January, 1805; the last number that was brought out by our predecessors.

Mr. Mason, in his memoirs of the poet Gray, was, we believe, the first introducer of that entertaining species of biography, which interweaves into the narrative separate series of letters, thus making the author, as far as may be, the historian of his own life and the delineator of his own character. What an inestimable treasure would the lives of Cicero, J. Cæsar, or any other distinguished worthy of antiquity have been, thus drawn up by their contemporaries ! Judgment, however, in this, as in every other work where selection is to be exercised, is the one thing needful, and, unfortunately for the public, it is on such occasions a very scarce commodity. Compilers of memoirs and collectors of letters, for the most part, are so inordinately prepossessed in favour of their hero, that they look upon every word and syllable which he has written, as bearing the stamp of superior genius, and consequently as 'levi dignanda cupressu.' Forgetting that even the great cannot be always great, they are so cruelly kind to his memory as to exalt his very weaknesses into a sort of sacred relics. And thus their *Ana's* consist partly of what any one might have said and written, and partly of what any one might be ashamed to have said or written. The line of selection, nevertheless, appears very easy to be drawn. Whatever is recommended either by its own extraordinary intrinsic excellence, or by its relative merits, as exhibiting in definite and vivid colours the character of the man, ought, doubtless, to be preserved. But when letter is heaped on letter, containing nothing superior in itself nor characteristic in regard to its author,—when repetitions of the same thoughts are perpetually recurring in different letters, but in nearly the same expressions,—when these letters moreover discover contracted peculiarities of sentiment on important subjects, plainly derived from the operation of early associations,—much more, when they betray symptoms of constitutional infirmity, over which the hand of friendship should for ever draw the veil—such pages, wherever they occur, are a lamentable expenditure of paper, time, and money. These remarks are not inapplicable to the work in question. Those letters which Cowper wrote from Huntingdon, whither he went to reside immediately after his deplorable confinement at St. Alban's, are expressive indeed of a pious resignation and gratitude to the Giver of all good, which every body must admire ; yet the style and thoughts are for the most part of so *tabernacular* a cast, that we wish they had been, if not entirely, at least partially omitted. The poet's mind, though naturally strong and manly, was also full of humi-

lity and keen sensibility. It was yet trembling from the shock of intellect, when he fell into the society of some worthy and well-meaning people, firmly impressed with certain tenets in religion, which easily strike in with a melancholy and retiring temper. The consequence was, that he embraced them with implicit awe; and hence the above-mentioned letters abound, beyond all the rest, in mysterious intimations of a sudden supernatural conversion, in circumstantial and specific interpretations of providential agency, and, in general, in a vein of thinking on sacred subjects somewhat gloomy and proscriptive, expressed in a language nearly allied to the quaint jargon of those who are for ever twisting strong scriptural metaphors to (what they were never intended to describe) the circumstances of modern Christians. The objections which Cowper himself, in one of his letters, makes to the unreserved and indiscriminate publication of Dr. Johnson's private religious journal, may with little alteration be brought to bear against the printing of his own letters from Huntingdon. Both, when exposed to the public eye, may equally prove a subject of mockery to the thoughtless, and to the weak, but well-meaning, a pretext for their own far more ridiculous extravagancies. In making an objection of this kind, we are aware how liable we are to be misunderstood, and to be classed among those lukewarm insipid characters who cannot endure any serious mention of religion in a familiar letter. On the contrary, we lament the levity of mankind which so seldom admits these subjects into common intercourse either oral or epistolary. But there certainly does exist a peculiarly quaint strain of religious language, call it methodistical or whatever else you please, perfectly distinct from mere fervour of expression; and into this style Cowper, though a man of taste, and, we firmly believe, of true piety, was apt in his more gloomy moments to fall. Surely, then, a biographer might have taken the liberty of cancelling a few such passages without any detriment either to his readers or to his author.

But let not the public imagine from what has been said, that those who affect vulgar images and coarse allusions on sacred topics can support themselves on the example of Cowper. For, in the first place, though all his letters show a strong sense of religion, yet those which are distinguished by the peculiar style above mentioned, bear a very small proportion to the others, which breathe the true devotional spirit. And, setting aside this consideration, one of his letters addressed to Mr. Newton is alone sufficient to discount-

tenance that colloquial cant which is so common and so disgusting. This letter we shall transcribe, as being remarkably sensible and well-expressed :

May 5, 1785.

' You may suppose that I did not hear Mr. ——— preach ; but I heard of him. How difficult is that plainness of speech, which a spiritual theme requires, from that vulgar dialect which this gentleman has mistaken for it ! Affectation of every sort is odious, especially in a minister, and more especially an affectation that betrays him into expressions fit only for the mouths of the illiterate. Truth indeed needs no ornament, neither does a beautiful person ; but to clothe it therefore in rags, when a decent habit was at hand, would be esteemed preposterous and absurd. The best proportioned figure may be made offensive by beggary and filth, and even truths, which came down from heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language. It is strange that a pupil of yours should blunder thus. You may be consoled however by reflecting, that he could not have erred so grossly if he had not totally and wilfully departed both from your instruction and example. Were I to describe your style in two words, I should call it plain and neat, *simplicem munditū* ; and I do not know how I could give it juster praise, or pay it a greater compliment. He that speaks to be understood by a congregation of rustics, and yet in terms that would not offend academical ears, has found the happy medium. This is certainly practicable to men of taste and judgment, and the practice of a few proves it. *Hactenus de concionando.*'

Among the letters of Cowper which are most happily written, are those which touch upon the distinct styles and characters of different writers. The observations of this kind on Beattie and Blair, on Pope, Prior, and Churchill, are excellent. Not that we can agree with him on every point, as, for instance, when he maintains that Solomon is Prior's *chef-d'œuvre*. But, generally speaking, his criticisms exhibit in neat and forcible language, the impressions made upon a mind of elegant taste by the perusal of different authors ; impressions which it is always useful to know, although, where there is no motive to sift and examine them well, they will generally be partial. Thus Beattie as a philological writer obtains, we think, too large a share of his praise, and Blair perhaps rather too little.

The letters on education, addressed to his friend Unwin, are valuable as a sort of comment upon his Tyrocinium, and as containing a summary of the arguments by which he had made up his opinion so firmly in favour of private education. Without entering into a discussion of this long agitated question, we may just remark that he leaves two arti-

cles untouched.—First, as there are vices which love the busy hum of a public school, so there are vices perhaps full as bad, which love solitude, and flourish in the shade of private tuition; such are obstinacy and closeness of disposition. Secondly, though a private plan of education may be the best calculated to communicate a modest assurance in company, (and let it be remembered that this concession is made on the supposition that a boy privately educated is often introduced into company,) yet tea-table society can never impart that knowledge of the world which is essential to all firmness of character, so well as the constant intercourse which a boy at school has with those of his own age, when the passions have free play, and the forming mind of each companion is seen unreserved and unveiled.

From the solitude or (as he expresses it) the *duality* of the poet's situation during almost the whole period in which these letters were written, little connected with the literary, and still less with the gay part of the world, the reader is denied that sort of pleasure which the letters of poets or men of condition usually afford in anecdotes of contemporary authors and a view of the literature of their day. Cowper, and Cowper only, forms the subject of the canvass. But this subject of still life is so full of tender melancholy, so domestic, so devout, and so amiably good, that it is all we need. We accompany the poet from his hares to his Homer, from his Task to his singing-birds, without being often tired. What strikes a reader of his letters above all, is that playfulness of humour in which they abound, notwithstanding the sombre complexion of his mind; and what adds to this surprise and offers a large field of contemplation to the metaphysician, is that the liveliest letters were written in his darkest mood. Even John Gilpin, we are told, was the produce of a fit of melancholy, and what has made all the world laugh was baptised in its parent's tears. Thus the drollest combinations of images sometimes offer themselves to the mind in its least energetic state, as sick children complain of seeing strange distorted visages pass over the *retina* of their fancies when asleep.

As so many of Cowper's letters are on the subject of his translation of Homer, it may not be amiss to say a few words on that work, especially as there seems to be still a difference of opinions as to its merits. That there are in his translation many particular speeches and some descriptions and similes very respectably executed, cannot be denied. But, taking it as a whole, the work is certainly deficient in ease, harmony, strength, and spirit. If he had not been prevailed on by injudicious advisers to discard the antique

phraseology which, it seems, he at first adopted, it would have been much better. As it is, we regret that he was not employed rather in original composition, particularly in executing his favourite project of a poem on the four ages of man. For, after all, what has he done as a translator? He has done just enough to frighten after-comers from attempting the task of translating Homer, without doing enough to make them unnecessary; he has silenced future rivals without satisfying the public; in short, he has occupied a vacuum, without filling it up himself.

The letters contained in the 'supplementary pages' before us, are almost all addressed to the Rev. Walter Bagot. Very few of them are distinguished by any thing which can make them otherwise valuable than as completing the quarto edition. Nor are the supplements to the life of any great import, except the very melancholy account of the loss of Cowper's intimate friend, Samuel Rose, esq. This amiable and promising man, just as he was beginning to advance in his profession, was cut off by a rapid decline in his 38th year, leaving a young family behind him.

With regard to Mr. Hayley's execution of his office as a biographer and a critic upon his friend's works, there are one or two things objectionable. We receive very little information respecting the poet's studies and connections while a student in the Temple. But allowances must assuredly be made to Mr. H. in consideration that his acquaintance with Cowper was commenced late, and indeed continued almost entirely by letter. But what is most displeasing, is that though he frequently expatiates upon his author's character and poetical talents, we have abundance of general praise, but of discrimination not a syllable. We are put off with such fine phrases, as 'this fascinating bard,' 'this enchanting writer,' 'this interesting invalid, &c.' words that may be applied to many others; while for an appropriate estimation of his merits the reader is left to himself. This is disgusting; let us have distinctive commendation, or none at all. Besides, Cowper, as an original poet, has many graces peculiar to himself, or at least such as few besides himself have equally attained, and which therefore it is the office of biography *raisonnée* to point out. He excels, for instance, in reducing to practice that precept of Horace which directs the poet to give to common colloquial expressions an air of novelty and fresh energy, by applying them with dexterity. Shakespear shines particularly in this piece of poetical necromancy, as Hurd has shewn in his notes on the passage alluded to; and it is what gives the principal charm to

Cowper's poetry. To cite an instance or two from the admirable fragment on Yardley Oak :

————— a skipping deer
With pointed hoof *dibbling* the ground.

Thus to Time

The task was left to *whittle* thee away
With his sly scythe, whose *ever-nibbling* edge,' &c.&c.

Instances might be multiplied without end ; but we must leave them at present to the observation of those who, when they are pleased with what they read, are also curious to know why they are pleased. What we have said is sufficient to show that a reader of Cowper may find scope for particular, as well as general praise

Mr. H. has prefaced his third volume with what he calls 'desultory remarks on epistolary composition,' in which, bating some information respecting foreign letter-writers, he *skips about* without affording much amusement. He considers Pope's letter to Lord Hervey as a most acute, polished, and triumphant invective. For ourselves, we think it marked not so much by a proud and manly contempt, as by a pitiful and peevish spirit of revenge. Compare it with Dr. Johnson's famous letter to Lord Chesterfield, and the contrast will shew the difference between the resentment of a great and of a little mind. He then steps forward in defence of Pope's letters, which Cowper, with many others, has observed to be full of formality and studied wit. But what is the sum of his apology ? Merely that there are a few of his letters in which these faults are not quite so glaring, and that in other respects they are valuable : all which we may safely grant, and still abide by the general opinion, that Pope's letters are for the most part full of affected point, and not the genuine language of the heart, as all letters ought to be. 'Non defensoribus istis Tempus eget.'

In the supplementary pages we are amused with a rejoinder of Mr. H. to Mr. Cumberland on the subject of the great Bentley. Mr. H. it seems had been bold enough to utter reflections on the Doctor's taste. At this Mr. C. takes fire, and moreover accuses the said Mr. H. of the high crime and misdemeanour of writing verses in his (Mr. C.'s) praise; and with respect to his grandfather, assures the world, that so far is Mr. H.'s scandalous assertion from truth, that nobody could be more amiable than the Doctor was in his own family. How are these dreadful conflicts to be settled ? not, we fear, *pulvis exigui jactu*. At any rate we shall hasten our retreat from this interesting fray, recommending Mr. H. before he returns to the engagement to inform himself,

whether the slashing Doctor's *desperate hook* is not come down as a legacy to his grandson; for should this horrid weapon lurk concealed in his antagonist's hands, who knows but that the same havock which befel the *Paradise Lost* may await the *Triumphs of Temper*? Seriously, we are surprised that men of sense and talents should waste their time in such unprofitable disputations.

Before we conclude this article, it may be right to apprise the reader, that the project of a public monument to the memory of Cowper is finally laid aside, and that the money raised by the sale of 'the Latin and Italian Poems of Milton, translated by Cowper, with some Fragments of his Dissertations on the *Paradise Lost*,' shortly to be published in quarto at the price of two guineas, is to be applied to raise a fund for the education and establishment of a godson of Cowper's, lately become an orphan. We heartily approve this change, and hope the generosity of the public will bring it to good effect. The translations advertised have certainly been hitherto a desideratum, and from the few specimens of them given in Mr. Hayley's *Life of Milton* some years ago, we recommend every person of taste to subscribe.

ART. VI.—*Torio-Whiggo-Machia; or the Battle of the Whigs and Tories, a political Satire. In four Cantos. 4to. Ebers. 1806.*

THERE is no species of composition which fewer writers have cultivated, and in which fewer have arrived at distinction, than satirical poetry. The author of the *Pursuits of Literature* confines the merit of having attained any degree of excellence to six, Horace, Persius, and Juvenal among the Romans; Boileau in France; and Dryden and Pope among our countrymen; we think that he himself can have no claim to enter that list, from which he has, rather fastidiously, excluded Churchill.

It is to be regretted that this powerful scourge of immorality has not more frequently inflicted its lash on notorious delinquents. Personal satire has indeed often been reprobated; and we admit that the reformation of individuals is rarely effected by punishment of any kind: but the salutary terror which it strikes into the breast of others, is the effect on which its expediency rests. Animated invective against particular vices and follies may represent them in all their native deformity or absurdity, and excite abhorrence and contempt in the mind of a reader previously disposed to virtue; but much greater effect will no doubt be produced by the

examples of a Tigellius or a Messalina, of a Warton or a Chartres, held forth to public detestation and 'damned to everlasting fame' by the pen of the satirist. But if it is a subject for regret that this literary tribunal has so rarely taken cognizance of private morals, it is still more so with regard to public virtue. The former derives some aid from the laws; any attempt to interfere with the latter has been generally (we might perhaps have said always) found to be inefficacious; it rests therefore almost entirely on the basis of public opinion, and even here, censure of public character is mostly confined to ephemeral publications, to the newspaper or the pamphlet, and affords no means of holding forth to future generations the profligacy of statesmen and corruption of ministers.

The *Absalom and Achitophel* was the first, and will probably remain the best political satire which the English language can boast. No composition of Pope can be ranked in that class, and Churchill certainly never produced any thing to rival it. Our author seems in some degree to have made that composition his model, and to have done so with considerable success.

In a short advertisement we are informed, 'that the author is connected with no party whatever; he is impenetrably concealed, and wishes to remain so.' The former assertion we see no reason to doubt; it is true indeed that the members of the present opposition, whenever they are introduced, are handled rather severely: but several of the administration also will not feel themselves much gratified by the perusal. The wordy contest concerning the censures and impeachment of a noble lord, serves as the basis to the present publication; and is moulded into a sort of serio-comic epic poem, in which the political actors are introduced under fictitious names. This plan is attended with considerable disadvantages, as the genius of an author who uses facts only as a vehicle for observations, must necessarily be in some degree fettered by a strict adherence to them: our author has, however, in some degree deviated from the accuracy of circumstantial narrative. The action commences with a council of the tories, or advocates of Lord Melville, debating the means of protecting him from the menaced attack; this occupies the whole of the first canto. The speeches of the leaders are, as might be expected, the most feeble part of the poem. The character of the late premier is delineated, under the title of Cinna, with considerable spirit and powers of versification.

' Him polish'd France had taught with subtlest art
To lull the reason and surprize the heart,
Greece with rude strength the passions to control,
And Rome that sweetness which subdues the soul.
Full were his periods, manly was his tone,
The grace, the lore of either school his own.
Oft has my childhood on those accents hung,
Oft drank new vigor from the impassion'd tongue,
Pleas'd with the pomp of sounds, to truth unknown,
And poorly satiate with delight alone.
How chang'd, how lost that eloquence, whose sway
Bade senates bow, and distant courts obey !
Embattled Europe in a Bourbon's cause,
And dar'd a vigor far beyond the laws.'

The justness of the opinions we shall not comment on, but leave our readers to judge according to their political bias.

In the second canto we are transported to the *camp* of the adverse army. This metaphor is frequently introduced, and we think very absurdly ; it creates a strange mixture of fact and allegory, without being in the least necessary or serviceable. The characters of the leaders are ably drawn. Under the mask of Drances we think we can discern the features of a military secretary.

' Full in the midst the troops of Drances* lay,
A roving Cossack, prowling still for prey ;
For ever changing ; to no creed confin'd,
Loose as the vane, and faithless as the wind ;
A courtier late, with supple rage he shone ;
A patriot now, more loud, more furious grown ;
His word, a jest ; his principles, a scorn ;
For clamour dreaded, but for influence borne.

' For him let Genius, stretch'd on Misery's bed,
Neglected pine, and crave its bitter bread :
No boon to merit his regards impart,
No unexpected kindness cheers the heart.
Seek him, indeed, he comes with courtly smile,
Unmeaning phrase, and nothings to beguile.
Poorly laments, he cannot condescend
To waste a minute with a tuneful friend.
Recounts the gathering cares of greatness o'er,
And, civilly insulting, holds the door.
Proud wretch ! to thwart the current of his fate,
And, born a wit, start up a knave of state !'

*———Lingua melior——

———cousillis habitus non futilis auctor

Seditione potens.

Vinc. En. xi.

The methodists have their share of ridicule, from which however we were glad to see the benevolent adversary of the slave trade exempted. The reader is then hurried to the couch of the premier, and presented with a description of a dream, in which he sees the phantom of the accused peer, who delivers rather a long admonitory, and in some degree irrelevant, speech.

The third canto contains the first battle between the two parties, and concludes with an episode, for which we suspect the author is indebted rather to his imagination than his memory: the tories are defeated, and send an herald to the mansion of Sirius (a certain northern duke) in Piccadilly to ask assistance. This is not very likely, though it is not impossible that his grace may have been entreated to instruct some of his representatives to support them on a future occasion. The author seems conversant with anecdotes of political characters, and this, though not generally known, may have been the case. But we have other reasons to disapprove of the passage; it is rather too voluptuous, the interior of the seraglio is depicted in colours a little too vivid. The same objection is applicable to the character of a certain ex-secretary in the beginning of the next canto, who is said to have been educated in the shop of his uncle, an apothecary at Paris, and to have received the rudiments of political knowledge in a Jacobin club, among M. Bourienne and his associates. Notwithstanding this censure, the passages alluded to contain nothing immoral: vice is described in a manner that will render it rather disgusting and odious than captivating; and we think the writings of Pope contain passages much more exceptionable.

The fourth canto opens with a description of Boodle's, at which some of the whiggish leaders are assembled. The pleasures of a gaming-house are pointedly described in the following lines:

' O fane of Pleasure! whose beloved recess
Old sports enliven, new inventions bless;
The midnight faro, and the morning bet,
The fears of whist, and hopes of lansquenet;
The friendly pistol for the dread reverse,
With frenzied laugh, and deeply-mutter'd curse;
Thy walls the light of genius has adorn'd.'

We shall indulge our readers with one more short extract, in which, as in many other passages, we discern a manifest imitation of Pope:

' Far on the Southern Americ's fruitful plains,
Queen of the mines, Potosi's goddess reigns;

With pow'r Protean gifted to assume
The emerald's lustre, and the ruby's bloom,
In dazzling heaps of Treasury gold to rise,
And flash conviction on the courtier's eyes,
To flit in paper with resistless sway,
Now sweep a Senate, now a MACK away;
While fair ones gaze, a coronet to shine,
Or gem with diamond ray the meek Divine.'

The goddess makes an ineffectual attempt to seduce Drances. The accused peer then makes a defence, which is nothing to the purpose; the tories are again defeated, and the poem concludes with (what of all things one would have least expected) a tribute to the memory of Lord Nelson. What possible connection this has with the subject we leave to the sagacity of the reader to discover; it has completely eluded our own.

On the whole, we have derived much pleasure from the perusal of this publication. It displays considerable poetical merit. The versification is harmonious and well-constructed; the satire is in general keen without being abusive; but we meet with many weak passages, more especially in the speeches, and some faults of expression which our limits will not allow us to enumerate. It bears evident marks of having been finished in haste, that it might catch the public attention while directed so universally to the late impeachment. But the plan is executed in such a manner that the poem is not entirely of a temporary nature, and will, we think, continue to be read with interest, independently of the events to which it relates, as a satire and a panegyric (for it contains both) on the leading political characters of the age.

ART. VII.—*An Essay on the Principle and Origin of Sovereign Power.* By a Dignitary of the Church. Translated from the French, with a Preface and Appendix. 8vo. 7s. Hatchard. 1805.

TO adjust the interfering claims of kings and their subjects, to temper authority and inculcate obedience, must have formed a principal object of attention from the earliest periods of civilized society. The nature of government must necessarily partake of the nature of man, who constitutes at once the material out of which it is formed, the object of its institution, and the agent by whose in-

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strumentality it is exercised. In corrupt hands it has been oppressively administered, by violent men it has been perversely resisted. Experience of the evils of tyranny and insubordination has alarmed men of reflecting minds for the welfare of society, and stimulated the combined exertions of integrity and intelligence in devising an effectual remedy. But it is perhaps a defect very generally to be attributed to those who have investigated this subject, that their views of it have been too confined, and the principles which they assumed too particular in their nature, and too limited in their operation. Those who have actually engaged in the task of legislation, have necessarily directed the exertion of their talents to the removal of difficulties actually existing, and have neglected the consideration of general rules in the obligation of meeting local and particular inconveniences. Even the writers on government, who had leisure and opportunity to expatiate in the field of speculation, have not always embraced the advantages of more extensive research for the establishment of more general positions. They have often laid down as fundamental truths, notions arbitrarily and fancifully adopted, and have attempted to account for existing realities on principles utterly inadequate to their production. But this is not the only ground on which exception may be taken to their authority; not only are their theories of visionary origin, disproportioned to the phenomena of actual facts, but they have led to practical consequences of a most destructive tendency. While they pretended to give instruction upon the nature of government, they have undermined the foundations of social order and endangered the happiness of the whole civilized world. In the hope of counteracting the effects of a mischief so extensive in its influence, the author of the present work has been induced to communicate his sentiments to the public; to take a view of the opinions of those who have preceded him, to notice their errors and to detect their sophistry. Their systems have supposed man to exist at first in a state of degradation far below what can be natural to him, and in order to produce society out of that state, have expected from him powers of reflexion which could only be the result of cultivated minds, and rational experience. This writer endeavours to discover the origin and principle of government in causes more general and durable, and more inherent in the nature of man; causes that shall at once account for the establishment of authority among mankind from the beginning, and provide for its continuance as long as the human race shall exist. His primary assertion is that all

power is derived from the Deity, and that consequently resistance to lawful authority is rebellion against God. In discussing this proposition he successively states and confutes the principles on which Hobbes, Locke, Montesquieu, and Rousseau, have accounted for the first introduction of society. He proves satisfactorily that man does not pass from a state of savage independence like that of wild beasts, where every individual is influenced by a separate and selfish inclination, into a dawning resemblance of the present state of society; but that from the time that men began to exist they existed in social relation to each other. Indeed the publicists must have recourse to some novel and unheard of cause for the production of the human species in order to account for the appearance of a multitude of unconnected beings, of which their imaginary social compact is to be formed. They must have sprung like the men of Cadmus out of the ground, and according to some of their systems with much of the same disposition towards each other; if they had received existence agreeably to those laws which the Creator has ordained for the support of the human race, they must necessarily have exhibited the mutual relations of the parental, fraternal, and conjugal ties. But supposing such men to exist, it seems probable that they should be influenced by those affections and passions that now act upon mankind. It is not likely that each individual would be content with the supply of his own personal wants, but would be animated by sentiments of kindness or hostility towards those around him. We can scarcely imagine a day passing over the heads of these singular creatures, unless they were placed by very nice calculation at such distances as to preclude aggregation without furnishing a variety of occasions of interfering interests. In this case we should have a certain number of them agreeing in a scheme of aggression, and others united for purposes of defence. Here then is society at once introduced by the operation of the affections alone, without any exertion of the understanding in the formation of a social compact. But if we believe the scriptural account of the creation of man and the world he inhabits, we are at once in possession of a consistent history of the origin of society as well as of the individuals composing it. The parental and patriarchal authority, which was sufficient to meet the exigencies of primitive simplicity, afforded a model on which political sovereignty was framed when circumstances required a government of a more complex form and of wider extent.

The introduction generally notices the opinions of a large portion of the publicists, of which the most objectionable is the doctrine of a social compact between men equal and independent.

‘Throughout the world,’ the author observes, ‘mankind form communities whose members are mutually independent. From this general and established fact, prevalent in all ages, the publicists would have been warranted in supposing that society, and the authority which is essential to its very existence, are coeval with creation itself, and enter, as Ferguson judiciously remarks, into the very constitution of nature. They have however deviated into a system of thinking diametrically opposite. As far as they can carry their views, and extend their researches, they discover man existing in society. When they find his history enveloped in obscurity, they suppose him abandoned to himself, and wandering in forests in a state of absolute independence. These philosophers produce society from the midst of anarchy, and they found it in formal stipulations entered into between men as yet unenlightened and barbarous. The consequences of their doctrine are these. If independence was originally with regard to man the state of nature, it follows that he is independent by natural right; that society has been formed, and still subsists but by his free consent and choice; that if the chiefs whom he has selected abuse some of the powers intrusted to them, he is entitled to depose them, and to deprive them of these powers; that he is the judge of their conduct, and consequently sovereign.’

Yet he contends that ‘if the notion of an original compact be admitted, these consequences necessarily flow from it; and therefore those writers who have admitted the principle, and yet endeavour to make a different deduction from it, have utterly failed in their object, and have contributed to extend and confirm the mischief which the publicists have produced.’ At the first appearance of the social compact this kind of refutation had its weight. But when the revolution took place, these writers discovered that the social compact was conditional and revocable. They are then obliged to proceed with Rousseau, and are at length led into the conclusion that the best established governments may be subverted by every rebellious subject under the specious mask of supporting the pretended rights of the people. Every fortunate usurper becomes the anointed of the Lord, and second only to the Divine Majesty on high.

‘Alarmed at the progress of so strange a doctrine, we have diligently investigated the subject, to ascertain whether civil society arose from a primitive convention between men independent of all restraint of authority; whether this state of natural independence has ever

existed; whether such a state is even possible; and we feel the most positive conviction, that this hypothesis is as false in principle, as it is pernicious in its consequences to the peace of nations, and to the security of empires. We shall prove, in the first part of this work, 1st, that from this noxious and empoisoned source, spring systems the most destructive both to society, and to the interests of religion; 2dly, that the hypothesis is not supported by any historical facts; 3dly, that it is atheistical, reflecting on Divine Providence, and contrary to revealed truths; 4thly, that it is repugnant to reason unenlightened by revelation.

The design of the second part is then generally noticed. The author disclaims the character of an apologist for arbitrary power. He suggests that if the New Testament has not spoken more explicitly to reprobate tyranny and slavery, it is because the gospel in this as in most instances has left human institutions untouched: that a reasonable liberty can be secured only by submission to authority; that if the people have a right to discuss the title by which their rulers hold the power they exercise, both rulers and people will be jealous of each other, and mankind will be continually suffering either from anarchy or oppression. He observes that the abuse of power by a legitimate monarch is not to be compared in the evils it produces with the excesses which are the natural and probable consequence of power in the hands of an usurper.

The first chapter gives the following account of the different states of nature which the publicists suppose anterior to the formation of their social compact. Some say the condition of nature is a state of peace; according to others it is a state of hostility; but all make it a state of absolute independence. The first represent the evil dispositions which set men at variance with each other, as the consequence of the interfering interests of society. The latter consider man as ill-disposed by nature, and that this evil disposition in the natural state being unrestrained by authority, acts without any interruption: these make him enter into society from fear, and those from the love of his kind. But these two inclinations act upon man in every state, exist in him always, and are always ready to operate in their turns when objects and motives occur that are proper to excite them. Either view of the case is therefore inadequate, and to discover truth we must have recourse to scripture, which experience itself sanctions; and both conjointly lead to conclusions very different from the opinions of these writers. The scriptures represent man from the beginning as social and corrupt, as influenced by love and fear, as drawn towards his kind by feelings of affection, and yet occasionally sti-

mulated by malignant passions to reject their influence. Hobbes asserts that the condition of man in a state of nature supposes perpetual warfare, because all have a right to all things; that man from the necessity of his nature is obliged to relinquish this state of misery, in which he cannot comply with the laws of nature, and that fear induces him to enter into society. He makes the maintenance of peace the fundamental law of nature. To provide for this, men delegate their rights to a sovereign, from whose authority there lies thenceforward no appeal. His error is not in supposing men hostile to each other by nature, but in supposing that mankind have ever lived out of society in a state where this disposition operated without controul or qualification. Montesquieu places man in a state of nature anterior to society, and uninfluenced, materially at least, by malignant dispositions. 'By explaining away philosophically', says the author, 'the corruption of man, he shews that he is ignorant of man's nature and of the true relations between natural and political law.' On the doctrine of Montesquieu, that there are three different principles of government, we shall make the following extract:

'When, on his authority, it is received as a fixed opinion, however false, that monarchy of which he is the eulogist, is not founded on virtue, the interests of kings are no longer inseparable from integrity, honesty, and justice. The most criminal stretches of authority have been justified, in coolly asserting that the moral reasoning of individuals, and the influence of it on private conduct, are not binding on the sovereign. This impious and detestable doctrine has shared the fate it merited, when acted on. The people possessed too much good sense to swallow it. Forced, thus, to reason, they have said, if there is but one species of government that may have virtue for its principle, there is but one which the Almighty approves of, one only which is legitimate, and that is democracy. The throne, no longer surrounded by the religious and political sound sense which supported it, falls to the ground. The modern philosophers, who in dissolving the sacred bonds of religion, have preached a political independence, have found but too many unprincipled proselytes: and all books, and all public meetings, and speaking institutions, have resounded the praises of republics, and of the sovereignty of the people.'

Rousseau holds with Hobbes that sovereignty is composed of rights possessed by man in a state of nature, and which are transmitted to the society he has formed. With Montesquieu he denies that men have by nature dispositions hostile to each other. He says that men unite and form society not from necessity, but from choice, and with a view to obtain

advantages which they had not before ; that the conditions of the compact by which society is formed, are void, if in their execution they are found to be detrimental. But the people are not always competent to judge of their own happiness, and therefore Locke, who before Rousseau had adopted the same doctrine, refuses the people the right of insurrection, except when the prince who governs, evidently abuses the trust reposed in him. But Rousseau says, ' if the people chuse to destroy themselves and their own welfare, who has any right to prevent them ? ' To avoid, however, the absurdities into which the extent of this doctrine would carry him, he has assigned as a regulator to sovereignty what he calls the general will, always, according to him, just and impartial. The two fundamental ideas of the social contract are, 1st, ' that the principle and origin of sovereign power are inherent in the people; 2dly, that the acts emanating from the people are not of sovereign authority, but when they express the general will.' The discussion of these two propositions leads to the conclusion ' that in the world there is only one legitimate sovereign, and that this sovereign is every where inefficient and paralyzed ; and that in such a forlorn state no other alternative remains for man, but to submit to usurped power or return to the woods, and enjoy his original independence.' These various systems are then compared, and the chapter concludes with some observations on those writers who, acknowledging that all power is from God, do yet derive society through the medium of a social compact. But if the contract be ratified by the divine will, it is ratified with all its conditions, and one of these is its revocability. They are therefore obliged, according to circumstances, to argue in direct opposition to themselves.

' If they oppose the sovereignty of the people, they will not, in this case, admit that the social compact may be conditional. If, again, it is their object to justify the oaths extorted by an usurper, during a revolution, in this case, they are ready to grant that conditions may enter into the social compact. They assert, that as the people have elected a sovereign, merely to secure their interests, they can acknowledge an usurper, when the legitimate prince can, no longer, protect them.'

The second chapter adduces the testimony of history, and principally of scripture as the most ancient and authentic history, against the above doctrines.

' The scriptures always represent society as governed by chiefs,

and originally these were patriarchs, or heads of families. In the second generation Cain built a city. The useful and polite arts cultivated before the deluge shew that society was already civilized. As we advance in the history of great nations, society, and consequently social regulations, assume a more complicated form. But these ameliorations in the state of civilized society are gradual and progressive. The further we look back towards the primitive times the less are we able to discover that original state of anarchy which the publicists suppose in order to support their visionary theories.

Profane history agrees in this respect with the sacred writings. We hear indeed of stipulations and conventions for the establishment and improvement of particular forms of government; but they were always transacted by authorities already constituted, with whom the right and office of sovereignty already existed.

‘It is taking an unfair, and deceiving view of the subject, to term a constitutional charter, a Magna Charta, or a bill of rights, which among some nations originated in conventions that expressed the public will in a formal manner, a primitive compact. The origin of sovereignty is by no means to be found in such conventions: for they exhibit nations who had already been subject to laws. These conventions could not have been legitimate and regular, but by the concurrence of a pre-existing authority that directs men’s minds to that particular object of reform or political change, which it may be expedient to introduce into the state. Lycurgus was a king, before he became a legislator. Athens had laws before the times of Solon.’

If a man should undertake to legislate for the savages of America, he could not be said to introduce society among them. However simple the form of their government, they have one; and he would accordingly entrust to the members of that government, the care of enforcing his improvements, and providing for the execution of his laws.

In the third chapter the hypothesis of a state of nature and a social compact, is represented as atheistical, and a reflexion on the providence of God; because in such a state, to use the author’s words, God is not represented upon earth: that is, anarchy being considered as an evil of the most destructive consequences, and which can only be remedied by established authority, God has left man exposed to a moral evil without furnishing him with its appropriate moral remedy.

‘In the revolutions that have changed the face of empires, Providence has not been culpable. In permitting evil, she condemns those who commit it. By the wise direction she gives to events arises

ing from the operation of human passions, she is glorified; so that in the midst of the revolutionary storms that agitate the world, all the good proceeds from God, and all the evil is to be ascribed to the abuse of liberty by the perverseness of human conduct. But Providence would not be equally justified under a consideration of the supposed state of anarchy preceding the formation of political societies. This anarchy is not accidental. It is supposed natural; and if it is morally impossible that men, delivered over to the operation of uncontrouled passions, can live in peace with each other, you cannot impute to them the disorder that results from a total want of all government.

The hypothesis is also contrary to revelation. We are not to suppose that man as degraded by his fall was abandoned by God. With the promise of a redeemer, many temporal blessings were actually and immediately bestowed. Among these were the restraints of society. Man therefore is not to be considered as subject to the moral depravity consequent upon the fall as acting by itself: he is responsible for the alleviations provided, and the use he makes of them. The latter part of the chapter is employed in computing the theories of the publicists on the origin of property, which they suppose to take place before the existence of government; but the author contends that they begin to exist together. These pages have some very interesting remarks, but there is a considerable want of perspicuity and distinctness.

But it is contended that not only are the systems under examination unsupported by history, and contrary to revelation, but that reason itself is sufficiently armed against the absurdities contained in them. The first assertion which the writer notices as involving a contradiction, is that of Locke and Rousseau, that sovereignty is the production of human reason and liberty.

‘Is it not to prevent them from abusing their liberty, to restrict them to order, that is to say, to force them to live conformable to the suggestions of right reason? Is it not because their reason when left to its own operations, plunges them into slavery, on account of the ignorance they fall into, and the evil influence of the passions? If reason, in order to exercise her functions, and to acquire efficient force, is obliged to call authority, or power, to her aid, she certainly cannot be the principle and origin of that very authority which guides her infancy, and conducts her, as it were, by the hand.’

‘Human reason and liberty, when left to operate of themselves, create ignorance and disorder, and possess not the energy necessary to establish a power calculated to controul themselves, and to prevent their dangerous eccentricities.’

Neither can we find the original motive and inducement to form society in the sentiments of kindness which mutually attract mankind to each other; because the more active force of the passions which tends continually to create dissension among them is equally an essential part of human nature. Authority therefore is externally imposed. He allows that both religion and society are compacts in a certain sense, viz. that conditions are annexed to certain conduct. But the terms of both are dictated by the Creator. The publicists, however, suppose a compact between equals. And as from the dissolution of the subsisting compact anarchy would ensue, so they suppose a time when anarchy existed universally, and from which mankind entered into the social compact. The disposition of a number of men to join their individual into general will, can be produced, he thinks, only by the compressive power of authority. This has no resemblance to a compact entered into by men perfectly independent. One cherishes a sentiment of subordination, which having been characteristic of man in all ages and countries, may therefore be called natural: the other tends to inflame pride and passion, and to produce the dissolution of all government.

‘Created in a state of innocence, surrounded with mercies, and enjoying the favour of his maker, if he was capable in the beginning, of revolting against the authority of his God, if he has dared, before the tribunal of reason, to misrepresent, and misconstrue the words and terms of the prohibition he lay under, he will not be persuaded, in the deplorable state to which his passions have reduced him, to obey, from a sense of duty, the very power that oppresses him, by placing before his eyes a primitive contract, by the tenour of which, he himself had dictated the conditions of his obedience.’

To ascertain the means by which God inclines the mind of man to subordination, the general laws by which he influences the human will, and the channel by which authority was first introduced and is still supported, are the objects of the 2d part.

Ch. I. The existence of society and of an authority that governs are facts, for which, says the author, reason alone is unable to account. It is only by the help of revelation, which furnishes us with authentic and satisfactory information respecting the nature and origin of man, that we are enabled to solve this question. The natural weakness of man renders him dependent on his fellow-creatures. ‘Early infancy is reared to maturity, youth is guided by

the experience of age, and old age is cherished and supported by the grateful and affectionate attentions of mature age.' Of this order of things subordination is a very striking feature. In the management of a family we have a society existing under the protection and controul of parental authority. This appears to afford conclusive evidence against the social compact. The existence of mankind begins with authority and with submission, and as these moral relations necessarily arose out of the natural relations subsisting between parent and child, which are essential to the continuance of the species, we have strong grounds for deducing the origin of society from the creation by an uninterrupted series. In the remaining chapters it appears that by a very natural and probable progression, governments of the most various and complicated fabric were produced by the gradual modification and extension of the parental authority. But though it was modified, we have no reason to suppose that it was ever completely suspended or interrupted, because at every period of man's history there have existed both the necessity and the principles of government. While the various branches of the same family could trace their genealogy to a common progenitor, this patriarch probably exercised a truly sovereign power over them. There lay no appeal from his authority, which would be readily acquiesced in, because simplicity of wants and interests left no temptation to injustice on his part, or to rebellion on theirs; and the sentiments of natural relation operated with unimpaired force. As the tribe increased so did the power of the patriarch, till it terminated in a genuine monarchy. Locke admits it to be highly probable that the first fathers of the human race were the first depositaries of the sovereignty; but derives their power from the consent of their children when they had attained the age of reason. But authority regards conduct not contemplation. The age of matured understanding, though it puts man in possession of the knowledge of what is right, does not mature the subordination of his will to the practice of it. The pursuit of what is wrong is frequently most prevalent at that age when we begin to know and to appreciate what is right. Is it not therefore safer for the interests of society and of individuals to suppose man impressed by the Deity with a sentiment of continued subordination to that authority from which Locke has imagined a formal emancipation to take place? This emancipation has no foundation in nature. It is the production of an advanced state of society; where it is found expedient that the parental authority should transfer part of its rights

to the state, and that under the common relations of citizens, father and child should in certain respects be reduced to an equality in the eye of the law. In reply to Locke's assertion that absolute independence is man's natural and inherent right, this distinction is adduced, that the difference between absolute independence and rational liberty is so great, that the existence of the former is incompatible with the enjoyment of the latter; that a governing authority is necessary to secure all those ends for which liberty is desirable. The author asserts that all the forms of government have their foundation in nature however diversified by circumstance at present; this, we presume, is what he means when he says that governments are not of 'human invention;' 'that they are natural; and that were they not, they could not subsist.' In forming governments mankind have only modified a principle already existing. This principle is natural and universal; and its agency being continual and reproductive, pervades the political institutions to which it has given birth, and provides the indefeisable means of their continuance.

It is observable that Locke having admitted in point of fact the continued submission of children to their parents, lays down by no means so satisfactory a reason for this fact as that suggested by the author of the present work. He furnishes us with very inadequate grounds for the uniform submission to parental authority exhibited in the history of the early ages of the world. Nor is his account of the formation of society more probable than that of the authority which presides over it. The idea of a state of complete independence has no support but bare conjecture. The perfection of order probably never subsisted for any considerable length of time without interruption, much less has complete anarchy ever been general. Subordination and society are the order established by God in the world: an inestimable blessing, but subject to the abuse of human frailty and perverseness; agitated occasionally by impatience of restraint or the endurance of real suffering, and sometimes yielding to the force of a revolution. Of these struggles the benefits have generally been distant and doubtful in proportion to the violence which entered into the contest. The intervening period of multiplied suffering and political quackery terminates in a general conviction of the benefits of subordination, and the wisdom of that maxim '*quieta ne moveat.*'

The second chapter conducts us in the history of society from the patriarchal government to that of a more complicated form.

' To the patriarchal government others succeeded, formed on various political principles, according to the multiplicity of new relations and interests which advanced civilization gave rise to in society. Was it at such a period that man quitted the state of nature? It was; if we are to understand by that, the most natural, the least complex, and the most sacred government that ever existed, since it received its powers of acting from God himself. But under this point of view, it is no longer a state of anarchy in which mankind, independent of all authority, know no controul. How has the patriarchal monarchy introduced other forms of government? Shall we, like writers on natural law and right, assemble, in an instant, a multitude of rude barbarians, exhibit them contracting together, and, at once, forming a great nation, as it were by a miracle, or by the movement of a magic wand? No. Such is not the procedure of nature. The history of mankind instructs us differently.'

We are so much of the author's opinion respecting the spontaneous deliberative efforts of wild men towards forming a political society, that we think it equally probable that such a set of men should appreciate without experience the importance of elegance and precision in language, and under an impression of its various advantages should proceed to frame one. How can the advantages of society or the utility of language be estimated but by experience? How shall men make a choice when unable to form the estimate which recommends it to their adoption? Is the science of government the only one in which theory precedes fact? The claims of the first political chiefs to obedience probably were imperceptibly established over mankind in the infancy of society, while as yet they acknowledged no other than the habitual and willing subjection of children. As an example of patriarchal and political power, the case of Abraham is cited. His authority as patriarchal exhibits a simple and affecting picture of the government of a family; and it was at the same time political, because the men over whom he ruled as a chief were not his own children. He had no natural heir when he marched against the five kings and delivered Lot. Two different modes are then suggested by which men submitted to an authority, with the possessor of which they were unconnected by any natural relation. The first is where a family who have not the means of defending themselves against hostility, yield to the power, and claim the protection of a neighbouring chieftain. This claim to protection is the unalienable right of the subject under every form of government.

' But in political, as in natural society, if the sovereign, or ruler,

abuses his power, this abuse does not authorize the subjects to divest him of it; because he did not derive it from them. Each of them, originally, found the society that received him, completely organized, and the sovereign power fully established. If he is treated tyrannically, and can escape from his oppressor, he has a right to withdraw.

It will probably be asked whether the right of the subject in such a case extends no further than to withdraw from oppression? Where the majority of a nation are oppressed, they would in most cases have recourse to different measures. The author's defence would probably be this: 'It does not affect my assertion that kings or subjects transgress their duty. My office is to lay down the principles of that duty, not to calculate the course of events.'

The second mode of aggregation is that of conquest. In support of the right of conquest, which the author fully acknowledges, he reasons thus: The parental authority was invested with the powers necessary for the government of the society, whose interests it was to regulate and protect. Among these was necessarily reckoned the power of life and death over the members of the family, to prevent its subversion by their rebellion, and the power of making war against external enemies. In support of the power of life and death over children he cites no authority but the laws of the Romans, the Chinese, and some barbarous nations. But he justifies his assertion upon the same considerations which confer on individuals the right of self-defence. On the same grounds a sovereign prince has the right of making war, and from this naturally arises the right of conquest. He may secure the advantages he has obtained either as an indemnification for actual hostility, or as a defence against meditated aggression. His dominion is justified by the necessity of restraining his enemies from similar attacks in future.

In the third and fourth chapters, the parental authority is considered as the preservative principle of governments, and as the foundation of the right arising from prescription. In the beginning of the fourth chapter a remark occurs which we read with no inconsiderable degree of surprize. 'In morals no question is insoluble; because morality being the general and common rule laid down for the conduct of all men, rests on principles applicable in all cases.' That there is a line of conduct in all human circumstances and situations, which, had we adequate powers of intellect, might be proved to be the best possible in each respective case, is, we

are persuaded, perfectly true. But to ascertain this point in all cases, or with perfect certainty in almost any case, involves so intimate a knowledge of the essence of morality, as to defy the endeavours, not only of all human, but perhaps of all finite intelligences. Such a knowledge differs not only in degree but in kind from the information which we obtain, and the materials with which we set out in the investigation of what are called moral questions. 'Morality rests on principles applicable in all cases:' yet to us it is so difficult to shape the application of them, that in few cases can we make extensive conclusions; in still fewer are they general; and in the small number of the very plainest universal. But where the question is at all complicated, and such occur every day, it is as much as an individual can do, though never actually beyond his power, to assure himself that he has acted for the best: it is often impossible for him to convince the most candid of his fellow-creatures that he has done so. And after all the anxiety that instances of such difficulty have excited in the minds of wise and good men, are we to be told that in morals no question is insoluble? Many are not soluble to mortal comprehension; the solution may be possible in the abstract, but utterly impracticable.

On the subject of prescription he remarks, that

'The original authors of a revolution abuse their parental authority when they educate their children in their own prejudices. But the authority itself is lawful though misapplied, and therefore the children are guilty in a slighter degree. The next generation are less culpable; the power under which they are born subjects has been established in some measure unknown to them. And thus as generations succeed each other, the ties that attach the subjects to the new government become more natural, and consequently more lawful. This return to subordination and justice operating by the regular and successive action of the moral and physical causes that govern the world, becomes really the order established by the Almighty; and this is what we would wish to be understood when we say that a government legalizes itself by prescription.'

But the operation of the principle of prescription is guarded and limited with much attention, and it is asserted on just grounds that this operation is necessarily slower in a monarchy than under any other form of government.

The concluding chapter, as is usual with French writers, consists principally of recapitulation. Towards the end of it the author addresses himself to those French emigrants

who returned to France and submitted to the government of Buonaparte. They presumed, he says, to talk of the order established by the Almighty, and the interests of religion. But where, he proceeds, are those features of the revolutionary *regime* from which they conclude it to be the order established by the Almighty? How are the interests of religion advanced while its ministers are extending its sanctions to a tyrant and an usurper, and courting with abject flattery his favour and protection?

To the excursive view we have taken of the work in detail we shall now add such remarks as appear to us to be generally applicable to the style, the distribution of the parts, and the conduct of the argument. The style is very frequently, and to a considerable extent, deficient in precision. As far as this is imputable to the author it appears in the indiscriminate use of the same words and phrases, where different ideas are intended to be conveyed. Thus we have 'nature' and 'reason' and 'natural laws' used sometimes in the author's sense of them, and sometimes in the sense attached to them by his opponents, without the accompaniment of any qualifying expression to mark the distinction. When he adopts in a limited sense some of their positions, the propriety of which in a general view it is his main object to combat, he does not prepare the reader by terms sufficiently expressive of contrast. For want of this a vicious position of the publicists before controverted, appears in words at least to be again conceded; and the real difference not being precisely noticed, the effect of the verbal resemblance remains to puzzle the reader. But a considerable share of the confusion thus introduced is the fault of the translator. By a frequent use of the most offensive gallisms he disfigures the language, and occasionally obscures the sense of the author. The masculine and feminine pronouns repeatedly occur where our language gives no sanction to their introduction: and now and then a bald translation of the original presents us with an assemblage of English words that were never before brought together. In the distribution of the subject the ground is well taken for a successful opposition to the pestilent principles of the opposite party. The natural order is observed of stating the objectionable parts of the respective systems, and considering the objections *seriatim*. But in the pursuit of the train of argument here proposed the promised perspicuity is by no means completely accomplished. In very few parts of the discussion do we find the title of each chapter sufficiently adhered to: the point which it professes to treat of is not kept obvi-

ously and prominently in view. The distinction is not sufficiently preserved between the principal parts, and those which are subordinate and collateral. Mere assertion is sometimes substituted for argument, and occasionally its place is occupied only by similitude or illustration. Things occur out of their natural order and situation; and repetitions of what has been already demonstrated, and even of the process by which we were conducted to the demonstration. Omissions are to be supplied, redundancies to be got rid of; and it is only by a series of such exertions that the reader is enabled to maintain his view of the subject unbroken and unmixed. Here it is hid in obscurity, and there mazed in confusion; it elopes in the disguise of metaphor, or evaporates in the fumes of declamation. But if the perusal be attended with some labour, the importance of the subject deserves even a laborious attention. We hope that such a consideration of it may lead our countrymen to the conviction that there is no comparison between the ordinary weight of natural and moral evil to be found in the world, and the organized mechanism of destruction which has been exhibited in the course of the French revolution. With a view of giving energy and effect to such impressions, the translator has added a preface, in which he enforces the doctrine of the author by adverting to circumstances of our own government, and the occurrences of our history, as well as to the character of the French nation, and the conduct and views of Buonaparte. He has also furnished an appendix copiously illustrative of various parts of the original work, and collected from valuable sources of information.

ART. VIII.—*Biographical Memoirs of the late Reverend Joseph Warton, D.D. Master of St. Mary Winton College, &c. To which are added, a Selection from his Works; and a Literary Correspondence between eminent Persons reserved by him for Publication. By the Rev. John Wooll, A. M. &c. Cadell. 1806.*

BEFORE we undertake our office of examiners, let us hear what Mr. Wooll says of himself with regard to the motives which induced him to the present publication; only premising that the affection and reverence, with which he seems to be inspired for the subject of it, demand our approbation, and that whatever censure we may find ourselves

obliged to pass, will be far distant from an intention to indulge in satire at the expence of a commendable feeling.

' A period of more than six years having elapsed since the death of Dr. Warton, and no pen yet employed in rescuing from oblivion the excellence of his moral and intellectual attainments; the editor feels himself acquitted of presumption in attempting what many others might have more successfully accomplished: of these, some have probably been deterred, by a dread of committing their own fame in the endeavour to perpetuate that of their author: and this fear should perhaps have weighed with the present writer. But if he has succeeded in accurately displaying the extensive and highly endowed mind; if he has given to the world an ampler knowledge and juster ideas of the lively imagination, the classical taste, the didactic qualifications so peculiarly calculated to foster the dawning of juvenile talent; and the thousand warm and benevolent traits of disposition which eminently characterized his revered friend and master; he will rest contented with having performed a duty, though he may not have entitled himself to a reward: in a word, if he has not tarnished the reputation or lowered the name of Warton, he will quietly submit to the imputation of not having exalted his own.

The principal remark suggested to us by this passage is, that Mr. Wooll seems to have been carried away by an error which (fortunately enough for the *trade*) is a very general one, and has contributed to deluge the press more largely than any one opinion or set of opinions besides; namely, that the memory of a man must necessarily perish, unless some kind friend preserves it by his 'biographical memoirs.'

But Horace says only

Vixere Fortes ante Agamemmona, &c.

The soldier or the statesman would soon be forgotten if there were no poets or historians to celebrate his actions. But one whose reputation depends solely on his literary exploits, has erected his own monument, or is worthy of none. His works speak for him; and his fame in the annals of learning can neither be exalted nor depressed by the vain and futile labours of his biographer. Perhaps it is necessary to explain ourselves by restraining the universality of this remark. We only mean to say that it is no excuse, when an author sits deliberately down to spin out a literary life, to plead his intention of erecting a suitable monument to the deceased. The law never admits of private friendship as an excuse for public mischief, and the laws of sound criticism follow, in this respect, the laws of the land. The life of a man of letters must, in general, be extremely barren of incident.

Perhaps the only exceptions we should be inclined to allow are, where an author writes of *himself* with perfect freedom and great particularity; or, where a friend, who by long habits of intimacy and continual close observation has become, as to his acquaintance with character, a *second self*, undertakes the employment. It is also highly useful to be furnished with notices concerning the dispositions and actions of those whose works we read with pleasure, so long as they are confined to interesting and characteristic facts, or diversified only with sound and judicious criticism; wherever literary biography strays out of these clear and distinct channels, we will venture to pronounce it emptiness, or worse than emptiness.

But to return to Mr. Wooll's preface.

'The motives which have induced him to print only a selection of Dr. Warton's poetical works are too evident, he trusts, to need an elaborate justification. It is not a necessary consequence that the productions of a youthful poet, however valued at that time by himself or favourably received by the world, should bear the deliberate test of experience, or be sanctioned by the mellow judgment of maturer years: and certain it is, that some pieces, though perfectly congenial with the glow of fancy and spirited force of poetical imagery which so strongly marked all the efforts of his mind, were consigned by the wishes of Dr. W. himself to oblivion! To revive such in a posthumous publication would be the height of cruelty.'

We entirely agree with Mr. Wooll; and have no reason to accuse him of acting contrary to his professions in the selection he has made. The poems with which the public is thus presented are, most of them, well known, and have been generally approved; but as we may not find it necessary to recur to Dr. Warton's poetical character in the course of our present criticism, we will take this opportunity of expressing, once for all, our opinion concerning it. Mr. W. has then, we think, with the partiality which may naturally be expected from a pupil, an editor, and (above all) a biographer, rated the doctor much too high as a poet. He is every where easy and harmonious, and certainly possessed as much of the *phraseology* of poetry as any man who ever strung a couplet together. He possessed even higher claims to our respect. He knew how to appreciate the merits of poetry; and could feel its beauties. But, as to *originality*, with which Mr. W. is very liberal in complimenting him; we cannot point out a single specimen of it in all his works that are either here collected or that we remember any where to have seen.

The 'Ode to Fancy,' we think, upon the whole, the most spirited, as well as the most elegant, of his compositions; and many passages of it convey a classical charm to our ears; yet to originality it surely has no claim. Its very beauty consists, perhaps, in the source from whence it is borrowed, more than in any intrinsic merit; unless, indeed, association has a yet stronger force in fixing such pleasing impressions on our minds, by means of those delightful sounds with which it has been accompanied by the taste and feeling of Jackson.

Next to this, the 'Enthusiast' appears to us the most meritorious of his poetical effusions, though written at so early an age as when he was a student at Oriel college; but it is much over-rated, even more than the preceding, by his encomiastic editor.

'From considerations of a similar nature,' says Mr. W. still proceeding in his preface, 'many letters on family topics are suppressed, as not only foreign to the intent of the work, but as including in their publication the unpardonable breach of a most sacred confidence.'

'The reader will be disappointed also,' he continues, 'should he expect a detail of those peculiarities and trifling incidents which are by some indiscriminately termed strokes of character. It surely cannot be the province of biography to perpetuate a singularity of gait, or casual indulgence of attitude; or to raise a laugh

quod

Rusticius tonso toga defluit, et malè laxus

In pede calceus hæret.

Much less to hand down to posterity those trivial weaknesses too often inseparable from the most cultivated minds, or to provoke unfeeling ridicule under the mask of professed and unequivocal attachment. An impartial comment on the character in which a person is specifically represented, the public has a right to claim—falsome and unqualified panegyric is a satire on biography—but an irrelative display of childish circumstances, and an unnecessary exposure of private and particular habits, unconnected with those specific characters, convey neither instruction or rational amusement; and constitute (it may be presumed) a custom more honoured in the breach than the observance.'

In these remarks also, we profess our entire coincidence of opinion with Mr. W.; but if he means to extend them to an excuse for the extreme deficiency of information and of every possible source of interest, which we must object to this work, we cannot go a step farther with him. It is one thing to expose the defects, or detail all the

family-secrets of a friend, and another to represent him such as he really was, not by a pompous and verbose character drawn up with as little attention to evidence as to impartiality, but by a collection of minute and interesting facts, from which only a character can be drawn. This is so far from having been thought of by Mr. W., that we defy any reader to say he has a clearer idea of the doctor's character after having read through the 'Biographical Memoirs' than before he sat down to them, unless that reader be one who believes without examination or inquiry every thing that every country church-yard may tell of its inhabitants.

With regard to Mr. W.'s professed *delicacy*, we have a more severe reckoning with him. After relating the doctor's marriage and presentation to his rectory of Wynslade by the Duke of Bolton, he relates that,

'In the year 1751, he was called from the indulgence of connubial happiness, and the luxury of literary retirement, to attend his patron to the south of France; for which invitation the duke had two motives, the society of a man of learning and taste, and the accommodation of a protestant clergyman, who, immediately on the death of his duchess, then in a confirmed dropsy, could marry him to the lady with whom he lived, and who was universally known and distinguished by the name of Polly Peachum.'

The doctor, it seems, accepted this invitation, so notoriously given for so scandalous a purpose, and went abroad accordingly; but even this simple fact could not be told without acquainting us, in all that pomp of eloquence which a total absence of information never fails to produce, that

'The opportunity of visiting the continent, and the introduction to every species of acquirement and information brought within his reach by the rank and connections of his patron, must have offered to a mind like Dr. Warton's the most refined and pleasurable sensations; but the brightness of the prospect was clouded by circumstances attendant on the expedition, not the most eligible in a professional view, but which are unnecessary to point out to my reader, and by a heart-wounding separation from the wife of his unabating tenderness, an infant family, and a mother to whom he was most piously attached, and who was then in the College of Clergymen's Widows at Winchester, bending under the weight of age and infirmities. Strong was the conflict of opposing principles. The laudable wish however of improving the condition of those who by every tie divine and human were the objects of his most anxious love, at length prevailed; and with a view to rescue them, at no very distant period, from the struggles and deprivations of a straitened income, he acceded to the plan.'

A little further on we are informed that a *disappointment* arising from *some private causes* induced him to quit his situation.

'Thus ended his tour; and the month subsequent to his arrival presented one of the great objects for which it was undertaken. The Dutchess of Bolton died. Upon this event he immediately wrote to the Duke, and asked his permission to return to him. Mr. Devisme, however, chaplain to the embassy at Turin, had been sent for to perform the marriage ceremony, and was already on his route to Aix in Provence, to which place the parties had removed.'

Now, let Mr. W. talk about delicacy as long as he pleases, nobody can read this passage without feeling some difficulty in deciding which was most indelicate, the doctor as to the connection he had in this dirty business, or his panegyrist in relating it; and, as to the latter, which is most glaring, his want of decency in relating any part, or of common sense and honesty in not relating the whole when so much was told, and so much is left to be filled up by the imagination.

We have already given one instance, among many which occur to us, of the admirable talent, possessed by Mr. W. in common with other biographers, of filling out a life without giving any information, and in short without saying any thing. A specimen of the same art occurs in the account given us of the doctor's travels through France, which occupy two or three quarto pages in telling us, first, that he went as far as Montauban, and secondly, that he did not understand the French language. In detailing the various literary works in which Dr. W. was from time to time engaged, he never thinks of informing the reader where or when the plan was first formed, by whom encouraged or assisted, or how executed; he never amuses by an anecdote, or illustrates by an original observation; but after mentioning the *dry* fact (in, it must be acknowledged, very *flowery* language) he concludes the subject with a criticism of his own on the performance. The same total absence of intelligence, amusement, and instruction is to be complained of through the whole work. The life of a man who was intimate with Johnson and Collins, and whose acquaintance extended to the whole literary circle of London during the greatest part of the last century, must afford materials, in the hands of any person *qualified* to detail it, for a vast fund of useful and entertaining information. But this brings us back to our original observation. Mr. W. is *not qualified*. He knew nothing of the conversation or habits of him whose history he undertook to write;

and, without knowledge of this description, the life of Dr. Johnson himself would have been as barren and unprofitable as this of Dr. Warton; while its existence has attached even to Piozzi, Hawkins, and (above all) to Boswell, an interest and a value of the highest stamp.

The peculiar art with which we have before intimated Mr. W. to be gifted, of supplying by conjectural detail and by all the pomp of words, the deficiency of fact, involves him occasionally in faults still more egregious than the want of interest. We have no doubt that Dr. W. felt most severely the loss of a wife whom he loved, after so many years of interrupted friendship as they had lived together. The account of this event and of the doctor's sorrow is given, as usual, with a most *sonorous* flow of words, and a total absence of facts. But after expatiating on the feelings of 'the wretched widowed parent of six children,' how are our minds relieved by the assurance, which immediately follows, that he was about that time engaged in sending a *round robin* to Johnson on the inscription for Goldsmith's monument! Nothing new is told us concerning this round-robin, but a most absurd and unnecessary criticism is passed on a foolish expression of *Bozzy's* that 'Mr. Langton, like a sturdy scholar,' resolutely refused to sign it; on which Mr. W. asks, 'does he by this expression intend to attach want of scholarship to such men as Warton, Burke, Gibbon, &c. &c. &c. who did sign it?' and then, in the true spirit of candour, subjoins in a note that he 'means no disrespect to Mr. Langton for whose talents and virtues he had the warmest esteem, and whose funeral at Southampton he was surprised to find himself the only scholar who thought it worth his while to attend.' Is this species of memoir-writing to be any longer tolerated?

We have said that Mr. Wooll is fond of subjoining his own criticisms on Dr. Warton's works as they from time to time make their appearance in the book; and we must add that in general we have been as well pleased with them as ill-temper on finding ourselves so baulked in our expectations of amusement would allow. It is true, he is always encomiastic, but not more so than a biographer may be indulged in shewing himself, or than we can most willingly excuse in a friend and a pupil. We are far from joining him in the preference which he gives to Warton's, over Dryden's translation of the *Eclogues* and *Georgics*; yet we have heard many critics express a concurrence of judgment with him on that point, and therefore (however erroneous we think the judgment to be) we cannot impute it to him as a sin. On the other hand, when he speaks of the 'Essay on the

Genius and Writings of Pope,' we are disposed rather to go beyond him, than fall short in our esteem of this most interesting and ingenious work. In this particular stage of the memoirs, we meet with some information, as well as good criticism, contrary to the usual tenour of Mr. W.'s remarks: with regard to the competition of that stupid fellow, Ruffhead, for instance, we meet with some pieces of intelligence that were new to us. We were pleased also with the manner in which he vindicates the memory of his friend from some of the malevolent aspersions of that pest of society, the anonymous '*Pursuer*.' The last work completed by Dr. Warton, was his edition of Pope's works in nine volumes octavo, 1797, which was, in some respects, so injudicious, especially in the publication of some smaller poems which ought to have been consigned to oblivion, and which were accordingly omitted both by Pope himself and Warburton in all their editions, that it has done very great, and we are sorry to add; merited injury to his reputation. It was on this ground that the *Pursuer* fixed the station of his attack, and here, had he confined himself within any bounds of modesty and candour, it would have been impossible to resist or deny his force. The passage in which this business is introduced by Mr. Wooll we shall quote, not on account of the handsome compliment to reviewers with which he sets out, (a compliment which we much fear he will retract as to us,) but because we think it a very fair specimen of his writing, and are really pleased with the spirit of his observations.

* In addition to the criticisms of the reviews, which generally on literary works decide with fairness and impartiality, and of whose judgment few who attack neither religion or morality, or insidiously dabble in political quackeries, have cause to complain; an harsh and unjustifiable attack was made on my valuable and learned friend, in a satire* to which the attention of the public had been peculiarly awakened. That objections might fairly be made to the edition of Pope, it is far from my purpose to deny; but when we read the unfeeling and inapplicable reproach contained in the following lines,

"Better to disappoint the public hope,
Like Warton, driv'ling on the page of Pope—
Whilst o'er the ground that Warburton once trod
The Winton pedant shakes his little rod—"

We can only say, that it commences with an unmanly insult on old age, and closes with a total ignorance of character. All who have been acquainted with Dr. Warton will I believe acknowledge

* *Pursuits of Literature.*

that pedantry and Warton knew not each other. This vague and indiscriminate censure surely falls to the ground by its own unmeaning and general abuse, and is I suppose properly suited to the peg on which the notes were to hang; as we find in them a more distinct, and I must confess in some degree a better grounded attack. Indeed, had this unknown and sagacious critic, to whom, when we consider the peculiarity of the times in which he wrote, every friend of religion and good government must feel himself in no small measure obliged, been more temperate and rational in his objections, he would perhaps to a certain point have affected the fame of Dr. Warton: but the uncharitable and unchristian-like severity in which his philippic is couched has rendered many unwilling even to allow faults otherwise too clear.

We cannot agree with him, however, in the attempt at an apology which he makes a little farther on, and which has been the language of the apologists for literary indecency in every age. 'From the second satire and the Double Mistress,' says he, 'delicacy revolting turns away: no female would attempt to read them, nor will they hold out allurements to a feeling and innocent mind.' But few minds are perfectly innocent; none perhaps are incorruptible; and it is impossible to say at what point delicacy may cease to revolt at what is disgusting. With the remainder of Mr. W's defence, we feel ourselves well satisfied, and with it we shall close our remarks on this portion of his volume.

'With respect to

"The pictur'd person, and the libell'd shape,"

nothing can be more frivolous and unjust than the attack. The late Lord Palmerston possessed the picture, and knowing that his friend Dr. Warton was employed in an edition of this poet's works, sent it to him both as a curiosity and an interesting addition to the publication. Pope's personal qualifications were not those on which his fame was built; and if, amongst those weaknesses which are sometimes inseparable from the greatest minds, he had any share of personal vanity, as the picture was not sent into the world during his life, that vanity could not be wounded.

'On a charge of democracy Dr. Warton was never before arraigned; but, as I have already said, the laudable zeal in defence of church and state which marked this satire, renders it an unwelcome task to canvass too minutely any mistakes arising from so good a motive: In anonymous authors however, a peculiar degree of caution and candour should be found; if in private life a liberal spirit prevents us from saying behind the back of a man that which we will not aver to his face, the satirist who publishes those censures to which he either does not choose or dare to set his name, should for the sake of his own credit practise a similar forbearance. In every sense of the word there is something invidious if not despicable in secret violence.

Although Dr. Warton certainly felt the misrepresentations of his motives and character, and the contemptuous and indelicate manner in which he had been treated, yet he did not so totally shrink from the grey-goose plume * nodding on the head of this inexorable censor, as to hang up his armour unfit for future enterprise, and give up the remainder of his days to indolence and ease.

We need not mention in detail the selection made in this volume from the doctor's works. They were almost all composed in early youth, and are known through the medium of many miscellanies. The only specimen of his prose writing is an entertaining satire in the manner of Le Sage on the characters at Ranelagh. It is lively and easy, but pos-

* This expression alludes to a singular prophecy of the dismay which must naturally await the editor of Pope on reading the above mentioned strictures. Dr. Warton, who had been an exemplarily affectionate son, eagerly embraces an occasion, on the conclusion of the Prologue to the Satires, of paying a just tribute to Pope's filial piety. "The lines alluded to," he says, "derive additional beauty from the harsh and austere colouring of some of the preceding passages; besides it is a natural gratification to see great men descending from their height into the familiar offices of common life, and the sensation is the more pleasing to us because admiration is converted into affection." After quoting other examples, he adds with great feeling, and justice to the character of Hector, that "we read with more satisfaction—

Ὁ παῖς οὐδέποτε φαιδμος ἔκτωρ.
 ΑΨ' ὁ παῖς πρὸς κόλπον εὐζωνοῖο τίθηται
 Ἐκλυθὲν ἰαχῶν.

than we do

Τρεῖς μὲν οὐδέατ' ὦν, τὸ δὲ τέτρατον ἴκιστο τεκμῶρ
 Αἰγας.

This affords an opportunity of striking the last blow—"But as to the conclusion of one of Dr. Warton's notes on the Prologue to the Satires, I can well conceive it to be his own case, and I can believe it may be applied with feeling. Dr. Warton says, 'we read (or he will read) with more satisfaction, the

ΑΨ' ὁ παῖς πρὸς κόλπον εὐζωνοῖο τίθηται
 Ἐκλυθὲν ἰαχῶν.

than we do (or than the Doctor will hereafter do)

Τρεῖς μὲν οὐδέατ' ὦν, τὸ δὲ τέτρατον ἴκιστο τεκμῶρ
 Αἰγας. κτλ. Vol. iv. page 55.

Which last is the motto to this fourth and last dialogue of the Pursuits of Literature. I can indeed easily conceive, that after Dr. Joseph Warton has read these remarks, he will shrink back like the child in Homer, from the grey-goose plume nodding on the head of the writer of this note, and prefer luxury and repose on the deep bosoms of his well-gowned nurses, the London book-sellers. To them and to their consolation I leave him." So much for the charitable censure of a Christian, the liberal criticism of a scholar !!!

sesses no superior claim to notice. Being professedly an imitation, we cannot perhaps repeat the charge of a total want of originality; and yet an original genius will discover something of his powers even in a professed imitation. A Latin ode, and an English elegy on the death of Dr. W. complete this portion of the book.

With regard to the correspondence which closes the volume, Mr. W. has a ground of defence, against whatever censures we may be inclined to pass, in the directions left by Dr. Warton himself, which, though they did not amount to an absolute *injunction* to publish, evidently evinced his wish that they might appear. No part of the duty of a posthumous editor or biographer is more difficult than to make a proper use of the materials afforded by a correspondence. A judicious selection of the 'letters of eminent persons,' is at all times among the most acceptable presents that can be made to the public; but nothing so excites our disgust and spleen as to see a portfolio ransacked of every note, however trivial or common, however unconnected with any single point of interest or information, because it happens to have a noted name subjoined. Publications of this nature deluge the press. It is the vice of the age; and it is high time that all who assume the office of censors for the public, should express in the most decided manner their sense of the iniquity of the practice. Many of these overwhelming editions contain the indiscriminate emptyings of every bureau, of every closet, of every drawer, in the house. In some, there has been enough good sense to reject all those letters which relate to private family concerns, and which it becomes a breach of every principle of delicacy to submit to the public. And this is the case with the present work. But we have still most grievously to object both to the doctor and to Mr. Wooll the many trivial, unmeaning scraps of correspondence with which it abounds, and the only use of which is to swell the number of pages, which would without their aid be reduced from 200 to 50 at most. The following letter of Swift's is among the most valuable which are preserved by this collection, as it exhibits him in a light very favourable to his humanity.

Dean Swift to _____

'Sir, _____ London, Dec. 26. 1711.

'That you may not be surprised with a letter from a person utterly unknown to you, I will immediately tell you the occasion of it. The lady who lived near two years in your neighbourhood, and whom you were so kind sometimes to visit under the name of

Mrs. Smyth, was Mrs. Ann Long, sister to Sir James Long, and niece of Colonel Strangways. She was of as good a private family as most in England, and had every quality of body and mind that could make a lady loved and esteemed; accordingly she was always valued here above most of her sex, and by the most distinguished persons. But by the unkindness of her friends, and the generosity of her own nature, and depending upon the death of a very old grandmother, which did not happen till it was too late, she contracted some debts that made her uneasy here, and, in order to clear them, was content to retire unknown to your town, where I fear her death has been hastened by melancholy, and perhaps the want of such assistance as she might have found here.

'I thought fit to signify this to you, partly to let you know how valuable a person you have lost; but chiefly to desire that you will please to bury her in some part of your church, near a wall, where a plain marble stone may be fixed, as a poor monument for one who deserved so well, and which, if God sends me life, I hope one day to place there, if no other of her friends will think fit to do it. I had the honor of an intimate acquaintance with her; and was never so sensibly touched with any one's death as with hers; neither did I ever know a person, of either sex, with more virtues or fewer infirmities; the only one she had, which was the neglect of her own affairs, arising wholly from the goodness of her temper. I write not this to you at all as a secret, but am content your town should know what an excellent person they have had among them.

'If you visited her any short time before her death, or know any particulars about it, or of the state of her mind, or the nature of her disease; I beg you will be so obliging to inform me; for the letter we have seen from her poor maid, is so imperfect, by her grief for the death of so good a lady, that it only tells the time of her death; and your letter may if you please be directed to Dr. Swift, and put under a cover, which cover may be directed to Erasmus Lewis, Esq. at the Earl of Dartmouth's Office at Whitehall.

'I hope you will forgive this trouble, for the occasion of it, and give some allowances to so great a loss, not only to me, but to all who have any regard for every perfection that human nature can possess; and if in any way I can serve or oblige you, I shall be glad of an opportunity of obeying your commands.

I am, &c.

'J. Swift.'

The most interesting of Dr. Johnson's letters are those which he writes on the subject of Collins's dreadful calamity, which appears to have deeply affected him and all the other friends of that unfortunate man.

'But how little can we venture to exult in any intellectual pow-

ers or literary attainments, when we consider the condition of poor Collins. I knew him a few years ago full of hopes and full of projects, versed in many languages, high in fancy, and strong in retention. This busy and forcible mind is now under the government of those who lately would not have been able to comprehend the least and most narrow of its designs. What do you hear of him? are there hopes of his recovery? or is he to pass the remainder of his life in misery and degradation? perhaps with complete consciousness of his calamity.

Again :

'What becomes of poor dear Collins? I wrote him a letter which he never answered. I suppose writing is very troublesome to him. That man is no common loss. The moralists all talk of the uncertainty of fortune, and the transitoriness of beauty; but it is yet more dreadful to consider that the powers of the mind are equally liable to change, that understanding may make its appearance and depart, that it may blaze and expire.'

Chancellor Hoadly's letters are lively, and one of them gives us an anecdote of Hogarth, which adds something to our knowledge of that strange and eccentric character. There are two or three of Horace Walpole's epistles to Tom Warton that are not void of interest, and a *jeu d'esprit* full of vivacity from Mrs. Montague to the doctor. The scraps of correspondence with Toup, Morell and Merrick contain a little that may be acceptable to men of learning. Harris, Warburton, Lowth, Mickle, and Dr. Young, are also among the actors in this languid epistolary drama.

Such are the principal contents of Mr. Woolf's publication. But what could have induced him to foist a *pedigree* into it we are at a loss to guess. We do not recollect to have met with this artifice to increase the size of a volume before, and heartily hope that the ingenious Mr. Dallaway will have no farther concerns of this kind on his hands, since we cannot calculate the extent to which the evil may proceed, and there will be always this excuse for editors and biographers who adopt it, that their materials for memoir-writing are so dry and scanty as to oblige them to resort to the more *amusing* details of the Herald's office in order to render their work readable. The only attempt at all similar that we recollect any where to have seen, is in the frontispiece to the *Rolliad*, but there the importance of the subject, and the interesting diversity of 'Susp: per Coll:'s and 'Mule-tat:'s form an ample apology, which we cannot discover in the dull and respectable genealogy of Dr. Warton.

The concluding note of the biographer threatens us with the appearance of a second volume in November, which, as far as the republication of some of the doctor's own perform-

ances is concerned, may be very allowable and proper; but we tremble at the menaced continuation of 'the correspondence.' He apologizes for 'the imperfect state in which this volume is sent into the world;' 'in consequence of his laborious and uniformly busy avocation as a schoolmaster;' but we cannot help expressing our opinion that, had he committed the inspection of his proof sheets to any boy in his school, we should hardly have had to complain of such numerous and gross errors as now deform the publication.

We are sorry to have treated so roughly a gentleman who seems to have proceeded on very laudable intentions; but a duty is owing from us to the public which we could not otherwise have performed; and we shall think ourselves well repaid if a single well-meaning gentleman is deterred by us from putting forth the dull memoirs of a literary friend, or a single executor from raking out a 'correspondence' among the papers of his testator.

ART. IX.—*A Review of the Conduct of the Prince of Wales in his various Transactions with Mr. Jefferys, during a Period of more than twenty Years, containing a Detail of many Circumstances relative to the Prince and Princess of Wales, Mrs. Fitzherbert, &c. &c. &c. To which is added a Letter to Mrs. Fitzherbert, upon the Influence of Example, &c. &c. &c. By Nathaniel Jefferys, late M. P. for the City of Coventry. Printed for and published by Mr. Jefferys, No. 20, Pall Mall. 8vo. 3s. 6d. 1806.*

WITH the prospect of an attempt by a formidable enemy to subdue this country in war, or to revolutionize it in peace, it is extremely to be lamented, that those who direct its administration are not better judges of all the effects of all the species of its literature.

They do not recollect that the evils of the French revolution commenced with the most abominable libels, written by the vilest miscreant; that the neglect and contempt with which the government affected to treat them, heightened their audacity, and gave them credit with the populace.

It is true the present writer has not the talents of either a Marat or a Hebert; but he has one advantage over his predecessors, that he co-operates with a faction which has long directed its efforts to twist and torture every word and action of the Prince of Wales, to the disadvantage of his general character. This has been considered by

men of sense, as a *Ruse de Guerre* in a late administration, because the Prince protected their opponents; but like many of the measures of a late minister, it had an effect beyond his calculation and intention, for we cannot think the metest scavengers of scandal and libel should traduce and insult with impunity the heir of the British throne.

This pamphlet gives an artful but unfair relation of pretended services rendered to the Prince of Wales by a Mr. Jefferys, who received the Prince's acknowledgments as assurances of patronage and preferment; expended his capital as a goldsmith in procuring a seat in parliament; and by prematurely becoming a gentleman, became a bankrupt; and he vents his spleen and disappointment by every innuendo which he imagines may hurt the feelings of the Prince, whose only crime is not to have procured him some place or pension, to enable him to live on the industry of a public already too much burdened with such vermin.

If there be any hardship in his case, as he states himself, it has been occasioned by the commissioners for settling the Prince's accounts, at the head of whom was Mr. Pitt, and Mr. Jefferys should have addressed the ghost of the departed minister, and not the Prince of Wales, who had not the slightest concern in the business after it had been undertaken by parliament.

To deduct 10 per cent. on his claims, after they had been sanctioned by a jury, was an extraordinary proceeding in the commissioners, and we have no doubt the late minister had a meaning in the transaction, as he had in every thing relating to his Royal Highness the Prince of Wales.

This pamphlet may mislead the inattentive and ill-affected; but we hope the general good sense of the public will revolt at it.

ART. X — *A Letter to Nathaniel Jefferys, Late Goldsmith and Jeweller to his Royal Highness the Prince of Wales, late Member of Parliament for the City of Coventry, on the Subject of his extraordinary Pamphlet, entitled, 'A Review of the Conduct of his Royal Highness the Prince of Wales, &c. &c. &c.' with an Examination into the Motives of his Publication and its probable Consequences.* 8vo. 2s. Mewman. 1806.

THIS is a decent answer; but it is destitute of spirit, and of that cunning and malignity, which are the seasoning of Jefferys's pamphlet.

ART. XI.—*Diamond cut Diamond; or Observations on a Pamphlet, entitled "A Review of the Conduct of his Royal Highness the Prince of Wales;" comprising a free and impartial View of Mr. Jefferys, as a Tradesman, Politician, and Courtier, during a Period of Twenty Years, By Philo-Veritas. Second edition. 8vo. Chapple. 1806.*

THE author of this answer to Mr. Jefferys's Inquiry comes forward as the most redoubted champion of the Prince of Wales; but we humbly think, that in the great and honourable extent of the Prince's patronage, numbers might have been selected more worthy of the distinction.

The author is said to be a Jew, industrious and keen in the discovery of literary jobs, either from booksellers, or the agents of parties; and he advertises the possession of the actual correspondence between Jefferys and Lord Moira, to be published in a second part. Though the correspondence can be of little consequence, it shews the literary controversy is a battle in Fleet ditch, and no author of talents or reputation would willingly dip his pen into it.

This is an error; it is an error of ministers which they may see, when they think themselves so fixed in their places, as to be at leisure to look about them. Mr. Jefferys should have been answered by the attorney general, or the Prince's conduct should have been strongly and clearly stated by some masterly writer, who would have instructed and fixed the public opinion. This will never be done by a thousand such writers as the author of *Diamond cut Diamond*; but the Prince's friends in this business do not seem to be happy in their choice of advocates and *protégés*.

ART. XII.—*An Antidote to Poison: or a full Reply to Mr. Jefferys' Attack upon the Character and Conduct of his Royal Highness the Prince of Wales: containing several important Particulars derived from authentic Sources of Information. By Claudio. Mathews and Leigh. 8vo. 3s. 1806.*

THE writer of this pamphlet is not content with refuting the calumnies of Jefferys, he carries the war into the enemy's country, and brings matters to light, which Mr. Jefferys would be glad were forgotten.

The materials here are good, but the author is not a good

writer. It is however the best pamphlet we have yet seen on the subject, and the author should imitate the indecorous example of Jefferys in the manner of advertising it.

ART. XIII.—*England's Ægis; or the Military Energies of the Constitution.* By John Cartwright, Esq. Vol. II. Third Edition. Svo. Johnson. 1806.

IN the course of a long and rather active life, Major Cartwright has with a virtuous uniformity of zeal, with a constancy which nothing could shake, and which could never be deterred from its purpose by any minor considerations of personal emolument or distinction, pursued that conduct which appeared to him to be most favourable to real liberty, and most consonant to the genuine principles of the English constitution. There may have been, and there probably are, political opinions in which we have differed and may still differ from Major Cartwright; but no difference of opinion will ever induce us to swerve from that honest and unbiassed impartiality which we hold to be the most sacred duty of every reviewer; and though we may combat what we deem the errors of some or the prejudices of others, we will never pour out any coarse and unmanly invective against any man because he does not happen to think as we do, or because we do not think as he does. We respect the right of private judgment both in politics and in religion; and we deem the unrestrained liberty of the press to be the best safeguard of the liberties of the British nation and of every nation under heaven. Where the freedom of the press is unrestrained, the power of public opinion will of itself be sufficient to restrain the arbitrary measures of any government; and Buonaparte is so well aware of this, that he seems to dread more than any thing else the free discussions of the press, not only in his own dominions, but in those countries which are still exempted from the influence of his tyranny and the ravage of his sword. The attempts which the despot made during the last peace to shackle the freedom of the British press are too well known to need any recapitulation; his pride was mortified and his resentment provoked by the just and well merited indignation of his tyranny which was expressed by the writers of this country; and probably in any future peace which we may make with it is very sensitive oppressor of mankind, he will endeavour to introduce a stipulation that in our newspapers and other publications we shall abstain from any discussions respecting the measures of his government. But

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while there is a drop of British blood flowing in British veins, or a spark of British liberty alive in the British heart, we trust that we shall rather part with any thing than with that right which we possess of vindicating the oppressed and reprov-
ing the oppressor, and of maintaining the cause of humanity, of justice, and of truth, against falsehood, cruelty, and the most revolting tyranny. Happy are we to bear testimony to the unsullied integrity which Major Cartwright has evinced in the most critical and unpropitious times. But adversity was never able to break his spirit nor prosperity to relax his exertions. His present work is warmed in every page with the glow of patriotism; and the most earnest wish of his heart seems to be to promote the happiness and secure the independence of his country. In the present perilous period, when we are menaced with destruction by the most formidable enemy with whom we ever had to contend, the thoughts of every man who is interested in the political welfare of his country must be turned to those measures of defence which are necessary to secure our independence, and to preserve us from the overwhelming domination of France. In a period of so much danger, and against an enemy of so much power, so inexhaustibly rich in resources and in wiles, it is necessary to rouse all the physical and moral powers of the country into action, that we may maintain the conflict with all our strength, with all our heart, and all our mind, and rather die like free men than live like slaves. There are no persons in the country, endued with the faculty of reflection, who do not seem to be convinced of this; and the difference between us does not seem so much to relate to the end at which we ought to aim, as to the means by which it is to be obtained. Some think that the only safety of the country is in a standing army; and that every other species of force will be found nugatory, or at least only of very subordinate service in the moment of invasion. Others place great reliance on the volunteer corps, and think that they will act not only as useful auxiliaries to the troops of the line, but will of themselves be sufficient to repel any attack that may be made, or to defeat any host that may land upon our shores. Major Cartwright does not coincide in either of these opinions. He seems to think a standing army more dangerous to ourselves than to the enemy; nor does he entertain a very favourable opinion of the defence which in the hour of danger we are likely to derive from the exertions of the volunteer corps. What he proposes as the surest bulwark of our civil liberties and our national independence, against insurrection at home and invasion from abroad, is the restora-

tion of the old *posse comitatus*, the county power, or Saxon militia, to its antient extent and vigour of exertion. What is called the *posse comitatus*, or power of the county, was in antient times the sole militia of the land; and, as Major Cartwright thinks, the best which it ever experienced. This power, as the great and good Sir William Jones, the enlightened friend of freedom and of man, who proposed its re-establishment, expressed it, includes 'the whole civil state from the duke to the peasant.' This *posse comitatus* was a power originally confided to all for the protection of every individual. It was intended not only to put down rebellion, but to repel invasion; to repress any attack on the subject or on the government either from within or from without. Thus in antient times every individual was a sort of frank pledge or security for his neighbour. The system of responsibility which it established was unlimited and universal. 'The householders,' as Rapin says, 'were responsible for their families, the tithing for the householders, the hundred for the tithings, and the county for the hundreds.' And though the county power has degenerated so much from its original principles and its primary intention, yet this responsibility is even at present acknowledged in the English law. For if any individual sustain any loss from any riot or insurrection, he may seek reparation from the hundred in which it happens. If the county power were at present put on its antient footing, no serious tumult could ever happen, and no riot be long continued; for that power, with a sort of omnipotent energy would be every where present to keep the peace. It is now about six and twenty years ago, when the disgraceful riots, which so long raged uncontrouled in the very heart of the metropolis, induced the late Sir William Jones, while he lamented the disuse of this power, earnestly to recommend its restoration. In antient times, as we see by the statute of Edward the first, s. 2. c. 6. every man 'was sworn to armour' according to the quantity of his lands and goods. The whole kingdom was put in a sort of military array, which proudly threatened to chastise the insolence of every oppressor. Sir William Jones, in his 'Inquiry into the Legal Mode of suppressing Riots, with a constitutional Plan of future Defence,' has proved from the most undoubted legal authorities that arms-bearing is the important duty of every Englishman. And he accordingly proposed that, 'since the musquet and the bayonet are found by experience to be the most effectual arms, all persons, who constitute the power of a county, should be completely skilled in the use of them;

and that since the only safe and certain mode of using them with effect was by acting in a body, the whole civil state should be made acquainted with the platoon exercise, and learn it in companies.' It is perhaps needless to remark that the county power was the original institution of the immortal Alfred, by which he finally succeeded in repressing the incursions of the Danes, and in giving to the country a degree of internal and external security, which it had never enjoyed before, and perhaps greater than it has ever since enjoyed. Major Cartwright proposes that all householders paying taxes should be bound to provide themselves with arms according to the original principles of the *posse comitatus*, and that those persons who were prevented by age or other impediments from employing them themselves, should delegate the office to others. Mr. Pitt calculated the number of householders, paying taxes, at eight hundred thousand. In addition to these Major Cartwright proposes to furnish arms at the public expence for four hundred thousand more; to be chosen by ballot from the untaxed part of the community between the ages of 15 and 60; and their arms to be committed to the care of the tax-bearers, and to be kept by the persons of principal distinction in the parish. Thus would be amassed an army of 1,200,000 men, spread over every part of the country, which the Major proposes to divide into eight military districts, and to have a proper depôt for ammunition, &c. established in each. Thus the enemy, in whatever quarter he might land; or in however great a diversity of points, would find a force not only ready to oppose him, but, whatever might be the perfection of his discipline or the skill of his officers, to wear him out by a continued succession of attacks, conducted by fresh forces, and thus in a short time to waste his energy, reduce his strength, and overpower him by numbers. For numbers capable of an indefinite increase, possessed of courage and of arms, animated with the love of liberty and the glow of patriotism, however imperfect might be their discipline, must soon annihilate any invading enemy, who from the nature of things could not receive continual accessions of force to supply the continual decrease. This was the way in which the French gained so many victories in the early periods of the revolution. They overpowered skill by numbers; and they exhausted the strength of their more disciplined adversaries by the unceasing energy of tumultuous attacks. One of the advantages of the scheme proposed by Major Cartwright would be, that it would enable us to send

the larger part of the regular army to attack the enemy in his most vulnerable points. If fifty thousand British could have been spared to make a diversion either in Italy or in Holland during the last campaign against France, it is probable that the battle of Austerlitz would never have been fought, or would have been attended with a very different result. Naples would not have been engulfed in the vortex of French ambition; and the family of Buonaparte would not at this moment have occupied so many of the thrones of Europe. We should not at the same time be obliged to rely so entirely as we now do, upon our navy, or trust our security to the perilous uncertainty of the winds and waves. Even if our enemy were to become superior by sea, and our wooden walls, in which we now place our confidence and make our boasts, should no more avail, we should still present a wall of iron upon our coast, bristled with the bayonet and the spear, bidding defiance to his legions, and menacing every foe with destruction that should dare to land. And, as the contest would be between freemen and slaves, between men who were fighting for their hearths and altars, for their property and every thing most dear, and a disciplined banditti of plunderers, fighting only to obey the capricious mandates of a tyrant, the superiority which we should derive from moral causes as well as from physical strength would be so great, that it could not be long ere our villages rung with the shouts of victory, and our shores were reddened with the blood and covered with the carcases of the vanquished foe.

For the more minute details of Major Cartwright's plan, we must refer our readers to the book itself; and shall conclude with saying that in the present æra of peril and dismay, when we are threatened with a foreign domination, it is absolutely necessary that the whole physical and moral strength of the country should be embattled against the enemy; and, of all the plans of arms-bearing, that which the great Alfred invented, which Edward the first sanctioned, and which the late Sir W. Jones and so many other good and wise men have recommended and approved, appears to us the most cheap, constitutional, and efficacious that can be adopted.

ART. XIV.—*Remarks on the Husbandry and Internal Commerce of Bengal.* 8vo. Calcutta, 1804; and London reprinted, 1806. Black and Parry.

AMONG the multifarious modern publications on husbandry, it is not a little pleasing to meet with a work replete with sound taste, good sense, and respectable science, on the agricultural state of the British dominions in India. We turned with anxious curiosity to learn some particulars of a country which, we hope, through the means of the English language and civilization will one day or other shed a lustre on the whole Eastern world in arts, in sciences, and in virtues; and the work before us conveys, with much elegance and fidelity, a very clear idea of 'the general aspect of Bengal, its climate, soil, and inhabitants; population: husbandry; tenures of occupants. revenues, &c. profits of husbandry, cattle, &c; internal commerce, grain, piece-goods, salt-petre, and other objects of exportation.' The immortal labours of Sir William Jones and the Asiatic Society have done much towards instructing the world in every thing relative to the ancient and modern state of Hindostan; but the present publication makes us still more intimately acquainted with the nature of the soil, its products, the methods of labour, and consequently with the domestic economy of the inhabitants of the banks of the Ganges.

'The first aspect of Bengal (says this writer) suggests for this kingdom the designation of a champaign country. The elevated tracts, which it does contain, are considered to be only an exception to the general uniformity: and the inundation, which annually takes place in the regions watered by the numerous mouths of the Ganges, seems the consequence of a gradual descent. The principal stream of the Ganges, losing its sanctity after sending a hallowed branch (the Bhágirat'hí or Kásimbazar river) towards the sea, inundates, in its subsequent progress, the tracts through which it flows. Rice, which is luxuriant in the tract of inundation, thrives in all the southern districts; but, in the ascent of the Ganges, it is observed gradually to yield the first place in husbandry to wheat and barley. The mulberry unlimited in the middle provinces, shows a better defined physical division where it meets the culture of the poppy, which is peculiar to the northern and western provinces. Sugar and indigo are common to the whole champaign, and so are coarse cloths; coarse, at least, when contrasted with the more delicate fabrics of the tract subject to the annual inundation. In the opinion of the Hindus, the resort of the antelope sanctifies the countries graced by his presence. This seems more connected with physical observation than with popular prejudice. The wide and open

range in which the antelope delights is equally denied by the forests of the mountains and the inundation of the fens. The seasons of Bengal conform nearly with the changes of the prevailing winds. The northerly wind prevails during the cold season; a southerly one during the hot. The seasons are commonly distinguished by the terms of cold, hot, and rainy; but the natives reckon six, each containing two months. The spring and the dry season occupy four months, during which time the heat progressively increases until it becomes almost intolerable even to the natives themselves. This is followed by two months of heavy and continual rain; sometimes amounting to 4 or even 5 inches of water in a day. The annual fall of rain, on an average, is 75 inches.* Winter succeeds; fogs and dews are abundant; frost and extreme cold are experienced in the mountainous tracts; even in the flat country an ice is obtained by the simple artifice of assisting evaporation in porous vessels, although the atmosphere be much warmer than the freezing point. The natives distinguish the winter into two seasons, the frosty and the dewy. The dews are copious and assist vegetation. The soil of Bengal is clay (we should suppose sandy loam) with a considerable proportion of siliceous sand, fertilized by various salts, and by decayed animal and vegetable substances. Stones are also sufficiently common.† The traveller will remark and compare the neat habitations of the peasants, who reside in hilly regions, with the wretched huts of those who inhabit the plain; where, during the period of inundation, the peasants repair to the market, or even to the field, on embarkations, accompanied by their families and domestic animals, from an apprehension that the water might rise suddenly and drown their children and cattle in the absence of their boats. When we pass the peasant's habitation and observe the level of the flood reaching to the height of the artificial mound on which his house is built, his precaution appears far from superfluous. The inhabitants to the north of Bengal are of Tartar origin: but the Bengalese mountaineers are perhaps aborigines driven many ages ago from the plains by the Hindu colonists; but even desolate forests, an ungrateful soil, difficult roads, and a noxious climate, do not preserve to them the unmolested possession of the dreary region to which they have retired.

To the Bengal method of cultivating the land the author objects with more point than justice. He observes that, although dikes to check the inundation, reservoirs and dams

* This is nearly three times more than in those parts of France and Italy, which are subject to great rains, and is about four times the average quantity of what falls in England.

† The author also mentions a kind of whinstone, called *kunkur*, which consists of 40 parts of air, 41 calcareous earth, 16 siliceous earth, and 3 calx of iron=100.

constructed for irrigation, and wells for watering the fields, offer a pleasing specimen of industry, yet the assemblage of peasants in villages, their small farms, and the want of inclosures, obstruct all great improvements in husbandry. He acknowledges it indeed to be true that in a country infested by tigers, solitary dwellings, and unattended cattle would be insecure, 'but no apology,' says he, 'can be offered for the peasants indifferently quitting the plough to use the loom, and the loom to resume the plough. Industry cannot be worse directed.' The particular local situation and circumstances of the country, as well as the population, do not appear to have had sufficient weight with our author; France, which Arthur Young and others represent to be so highly cultivated and populous, has all the peasants assembled in villages, and much the greater part of the country, particularly in Normandy and Picardy, is almost entirely without inclosures. We do not however defend such a mode; on the contrary, we agree with our Indian agriculturist, and think that France is greatly inferior both in rural economy and number of inhabitants to England, in proportion to their relative territorial extent.

On the population of Bengal we have a very ingenious and interesting chapter. In India there are no parochial data for ascertaining the number of inhabitants, in consequence of which the collectors of districts have been called upon for their opinions, and they have enumerated 'the villages, houses, husbandmen holding leases, and artificers paying ground rent,' in certain districts, whence some general conclusions may be drawn. From these calculations, it appears that there are more than 203 persons to each square mile, and that as the area of Bengal, Bihar, and Benares amounts to 162,500 square miles, it follows that the population of these provinces consists of nearly 33 millions of individuals. But lest this estimate should exceed the truth, it is agreed to consider the actual population of these provinces as amounting to 30 millions. When we reflect on the immense population of only one of our East Indian settlements, and remember that these millions are governed by a few agents (many of them, no doubt, great and good men) of a committee of merchants, who are again governed by a *junto*, we cannot help thinking him an enemy to the true interests of his country, who does not wish to see the English constitution immediately extended over India, and the numberless people of that vast country rendered British subjects, and their country an integral part of the British empire.

He must be a short-sighted politician who can suppose the existing system to be permanent, and he is a wicked one who would not sacrifice his prejudices to maintain the security of British India.

From different surveys, it appears that the actual state of the Bengal territory may be reduced to the following proportions of 24 parts: rivers and lakes occupy 3; land irremediable and barren 4; site of towns, villages, highways, ponds, &c. 1; free lands 3; in tillage 9; waste 4. Thus, if half the free lands (tracts held by personal and hereditary right) be cultivated, the whole tillage is 31,335,570 acres. From the ascertained consumption of salt, it is evident that the population must exceed 30 millions. The food of an Indian is very simple; the diet of one is that of millions, namely rice, with split pulse, and salt to relieve its insipidity. Two and a half ounces of salt, 2lbs. of split pulse, and 8lbs. of rice, form the usual daily consumption of a family of five persons in easy circumstances.

The cultivation of rice is the chief business of the Bengal husbandmen, and the various species of this plant have multiplied to an endless diversity. Other corn is more limited in its varieties and seasons. Great varieties of pulse are also cultivated; and the universal and vast consumption of vegetable oils is supplied by the extensive growth of mustard, linseed, sesamum, and palmachristi; also of tobacco, sugar, indigo, cotton, mulberry, and poppy. The manipulations and implements of husbandry are much the same as in the south of Europe; oxen are used for horses, and the buffalo for the cow. Considerable ingenuity is displayed in the different modes of irrigation; and even the drill-husbandry is not unknown in India.

‘The simple tools which the Indian employs in every art, are so coarse, and apparently so inadequate to their purpose, that it creates surprise how he can ever effect his undertaking; but the long continuance of feeble efforts accomplishes (and mostly well) what, compared with the means, appears impracticable; habituated to observe his success, we cannot cease to wonder at the simplicity of his process, when contrasted with the mechanism employed in Europe.’

To certain parliamentary orators, who seemed to think that there was no such thing as rights in India, we would earnestly recommend the 4th chapter, on ‘tenures and property in the soil,’ where they will find much more subtilty and critical acumen in discriminating the principles of abstract right in India, than is to be found in their own super-

ficial declamations. Our remarks on this small but interesting volume have already extended to such a length, that we can only notice the two last chapters, on 'the profits of husbandry in Bengal,' which amount to 30 per cent. and on 'the internal commerce.' Almost every species of esculent fruits are abundant and good; the cultivation of opium and silk is progressive; tobacco and sugar might also be raised in Bengal much cheaper than in the West Indies. The price of labour averages at 2d. a day. Cotton, which grows throughout India, is sold for 2½d. a lb. avoirdupois, or in a state ready to be shipped for Europe at 1l. 13s. per cwt. Several just remarks occur on the impolitic freights from India, and it is shewn that 6l. per ton would be much more advantageous to the public than 15l. as now charged; a system of extortion which has thrown much of the trade into the hands of foreigners.

The general merit of this work so far surpasses that of many similar publications of the present day, that we have been induced to pass over some inaccuracies and misconceptions, as unworthy of notice.

ART. XV.—*A Sporting Tour through various Parts of France, in the Year 1802. By Colonel Thornton. In two Volumes 4to. Sl. 13s. 6d. Longman. 1806.*

AMONG the various kinds of travellers enumerated by Sterne in his *Sentimental Journey*, the sporting tourist is not mentioned; though perhaps he is included under some head of idleness or inutility which we are unwilling to specify to our readers. We are indeed at a loss to determine in what light we should consider the publication before us. Must we remember that it was intended as a benevolent relief to the necessities of a friend? and, as such, must we value it for the motive which introduced it to the world? Must the smallest donation be thankfully received? Or, more strictly fulfilling our duty than mercifully indulging our humanity, must we accompany our author to the continent, not quite in that happy state of good humour with him which he seems invariably to preserve with regard to himself? Must we be rather tired than entertained with two quarto volumes of sporting intelligence, which might have been easily compressed into one short essay in the *Wonderful Magazine*? In truth, we cannot, upon so difficult a point as the existence or non-existence of our author's

claim to admiration, answer our own questions, or hazard a decided judgment: suffice it to say that we hope the book will be of the desired advantage to the ingenious imitator of Shakespeare; and yet that we fear the almost exclusive attention which it bestows upon wolf-hunting, hawking, shooting at a mark, eating good dinners, *et cætera de genere hoc* (as the Westminster Epilogue Writers elegantly express themselves) will prevent it from obtaining that general circulation which the correctness of its language (as will be shortly seen) could not fail to induce, were not the subject matter so strangely uninteresting.

Of that accuracy of style, which we have here so justly praised, the following is no unfavourable specimen. Talking of a beautiful French view at Pont Chartrain, where, in the year 1802, at the house of Monsieur d'Etalier, our author met Generals Moreau and Macdonald, the 'beautiful Mrs. Macdonald,' &c. &c. this writer says,

'After he had enjoyed the most refreshing slumbers, and in imagination repeated the enjoyment of the day, according to the poet's observation, that he rose at four o'clock the next morning, and strolled about the park and gardens, which are laid out with tolerable taste. There is also plenty of water well-disposed, and the woods and scenery is superlatively beautiful.'

Nor is this unusual elegance of grammar by any means confined to a single instance in the Sporting Tour. It pervades and adorns many pages of that valuable work—that *ne plus ultra* of fashionable travels.

Can we begin our extracts better than by quoting the author's account of his introduction to Buonaparte? Here are two great personages met together—the one the first of modern sportsmen—the other the first of modern emperors.

Readers—prepare for a picture. On the left hand upon an eminence, stands our author—'favoured with an excellent telescope' He has already tasted 'his consular beverage,' viz. 'coffee and cooling liquors;' he has already had a 'perfect view of the evolutions of the troops;' has seen the Mamelukes 'in their particoloured costume, and large turbans, looking, among the other soldiers, like beds of tulips in a garden;'—and now, 'the first consul, dressed in a plain uniform, and cocked hat, about five feet two inches and a half in height, well proportioned, but rather stooping, complexion sallow, hair brown'—(like an advertisement for a runaway apprentice)—'and eyes of a greenish hue, has dis-

mounted from his white charger, and entered the Tuilleries.' Our author has now been mistaken for Lord Whitworth, 'a mistake he was not very ready to rectify,' as he ingenuously confesses to his friend, Lord Darlington, to whom these excellent letters are addressed; and we will now introduce him, in his own words, to Buonaparte.

'After waiting some time, the doors were thrown open, and it was announced that the First Consul was ready to receive us. We accordingly made our entrance, forming a part of a well-dressed croud of all nations. Buonaparte first entered into conversation with the Portuguese ambassador, and then proceeded round the circle, conducting himself with great affability towards each individual who was introduced to him. When he came to the English, most of whom were in military or naval uniforms, he addressed himself in particular to those who had been in Egypt. When it came to my turn to be presented, he noticed my medallion, and enquired into the meaning of it. I told him the legend was the triumph of truth, and that the medallion had been presented to me by the soldiers of the West-York Militia, when I was Lieutenant Colonel of that regiment, as a testimony of their esteem for myself and family. Buonaparte immediately replied with great animation, 'Colonel, I admire such men:' and addressing himself to Mr. Merry, he said, 'be pleased Sir, to inform your countrymen, that I highly esteem their nation.' He then proceeded round the room, conversing with every one.'

But the honours paid to our author throughout his tour were most extraordinary, and indeed they must have been the more flattering, as we imagine that he might have travelled through England and not have met with such deference, even from the 'volunteer association corps' of any manufacturing town in Yorkshire, (the chief scene of his military and sporting exploits) as he did from the '*well-manner'd*' and '*respectful*' soldiery of imperial France.

Before we proceed with our gallant tourist on his route to Paris, we must not forget to mention a *ruse de guerre*, which did him infinite credit in the packet-boat. He and Mrs. T. having repaired on board at rather an earlier hour than any of the other passengers, proceeded to take possession of the state-chamber, or cabin, which had been promised to a gentleman and his wife, and although the former strenuously insisted on 'what *he perhaps* considered as his right,' continues our author, 'our possession, being eleven points of the law, was an insuperable bar to all his remonstrances.' How the *gentleman* could have been induced so calmly to relinquish his claims, we should be unable to imagine, were it not that our tourist tells us he had

persuaded Mrs. T. to feign herself ill, and his antagonist was not *stint-hearted* enough to disturb a sick lady.

In letter the first we hardly know what there is worthy of notice, except that it contains half a dozen pictures, one of which is the representation of a Jack-boot; and about as many remarks of much such a nature as the following.

REMARK I.

'Brighthelmstone, now called Brighton, on the coast of Sussex, stands on an elevated situation, gently declining towards the Steine.' &c. &c. &c. *Sporting Tour*, Vol. I, p. 6.

REMARK II.

'Trees of Liberty are planted in several parts of Dieppe, and carefully watered every evening; but those which I have seen, do not appear in a flourishing state—perhaps the soil is not congenial to them.'

Acute inuendo!

Letter the second proceeds with pretty pictures and pretty observations from Dieppe to Rouen; and concludes with what our author calls 'a humorous mistake concerning coloured eggs;' for he has adopted the *taking titles* of Mr. Carr; another very favourite traveller, to whose merits we have particularly endeavoured to call the attention of the public. The cream of the story in question is, that an Irishman seeing coloured eggs in a shop window at Rouen, exclaimed, 'by Jasus and I wonder if the *whites* are of the same colour!!'

The mention of an eatable naturally brings us to the epicurean part of our author's Tour. His minute descriptions of the good dinners which he met with to such satiety in France, are extremely tantalizing; and in letter the 3d, we have an account of an entertainment at Rouen, particularly delightful.

'First was produced a large tray full of *green* oysters, as they are termed, in the same manner as the Solan geese are served up at Edinburgh, to whet the appetite.'

Geese of all sorts have been served up at Edinburgh, of late years, with very *piquante* sauce. But to proceed with the bill of fare:

'This spur to eating being removed, the dinner was brought in, consisting of

'Soup and bouilli.

'Capons. Un salamis de lievre, being our hashed hare:

'Maintenon cotelets.

'Rabbits. *Pâtés*.

'*Petits*, of all kinds.'

We hope not of *all* kinds.

'The marcasin, or wild boar, barbecued, very sumptuously dressed up with fruit and flowers, forming a most showy dish, and smoking hot, next appeared. The gentleman, with great pomp, poured on the marcasin two bottles of champagne, after which it was served to the company; and the entertainment concluded with an immense turbot.'

Doubtless we may say of our author, *Nemo magis rhombum stupuit*. 'All kinds of melons were on the table, which you will be astonished to hear,' (Lord Darlington, we think, must have been more astonished at many things he has heard from our tourist) 'were eaten with boiled beef; but such is the custom here, and even figs are occasionally eaten in the same manner.'

'That part of the boar which I partook of, was the fillet,' (so the part allotted to Ajax was the chine) 'and I assure you I never tasted anything superior. The bottle and conversation circulated freely, and many compliments were paid me as a sportsman, in consequence of my recent success.' Our tourist of course killed the boar. But mark him—and we shall have more anon—'indeed, the very flattering attention I received, and the frequent solicitations to drink a variety of wines with every gentleman present,' (the company was a large one,) 'very nearly reduced me to a state of intoxication.' How frank and amiable a confession!

Letter the third concludes with announcing in the newspaper, our author's arrival at Rouen 'in the most dashing style; and a regular journal of my sporting career,' says this fortunate tourist, 'was laid before the public. This was certainly much in my favour; as it announced me with an éclat I little deserve' (engaging modesty!) 'to the surrounding country.'

Letter the fourth contains nothing but pictures and words, excepting a long quotation from Pope. The fifth has some observations upon agriculture, by which it appears 'that the French sow rye instead of wheat upon good land.' Unwise people!

Letter the sixth brings us to Versailles, with our tourist and Mrs. T. in their travelling dresses, 'and completely covered with dust,' where we will again leave them for a moment 'in the private apartment which they preferred,' and just remark that the head of this chapter, which bears for its title 'an anecdote of the Duchess of Burgundy,' contains a very free specimen of indecency. Was not the lady shocked at such libertinism? But let us hurry on to our author's sporting apparatus, which is fully described in this chapter. At a trial of French and English guns, he carries off the prize from the whole manufactory at Versailles, with

his piece which he calls the Poker, or Buonaparte. So in Ariosto we remember the swords Fushberta and Durindana, though our tourist, perhaps, does not resemble Orlando Furioso so much as he does Ajax *Μαδρυοπορος*. But this celebrated poker 'opened the ball,' as our author fancifully expresses his having the first fire, and threw her shot so exactly, that the French said—some equally fanciful thing in its praise.

Let us now behold the sporting tourist at Paris; which city he describes as being so changed from what it was in his former *sejour* there before the revolution, that he retraced it with difficulty. However this may be, the last sentence of letter the seventh operated powerfully upon us when we perused this work. It talks of 'abandoning the pen for the fascinations of sleep.' The expression allured us into the gentlest slumber, and upon awaking, obliged to the author who had refreshed our body, we determined not to exert the utmost severity of our mind against his odd farrago of eating, drinking, sleeping, hunting, and shooting adventures 'through various parts of France.'

Yet, when we before knew his favourite viands, why should he be so superfluous as to specify calf's head, as forming a part of any entertainment at which he was present? Apropos of calves' heads: Rousseau seems to have attracted much of our author's observation, and he not only takes particular notice of that silly sensualist, when visiting his tomb in the isle of Poplars at Ermenonville, but quotes a still more silly author, Mercier, in his account of the removal of Rousseau's ashes to Paris. This high flown absurdity concludes with 'spectators weeping at the thought of Julia, Sophia, and Warens' (the profligate patroness of a conceited libertine) 'and singing the plaintive air of "Dans ma cabane obscure"!!!' But the editor of our author's tour has received from another traveller, of equally respectable authority, a description of the death of Rousseau. In this piece of rhodomontade pathos, although the foolish and blasphemous sentence with which Jean Jacques concluded his life, viz. 'I render up my soul into the hands of my maker as pure as I received it from him,' is omitted, yet much of the lowest nonsense is inserted, which, were it but authenticated, would make an appropriate addition to the life of Rousseau in the Biographia.

The enthusiasm of our author with regard to sporting we really rather admire. Energy attracts attention at least, even when misapplied. The following sentence cannot be read without good-humoured smiles. It was occasioned by the author's losing himself on a hunting party.

'At this juncture a thousand fears crossed my mind—lest the hounds should have found and gone off.' Will not our readers sympathise as we do in anxiety with the sportsman? Will they not rejoice that his thousand fears were unfounded?

We would extract our author's account of his shooting with the long-gun; but he shoots with the long-bow also—the tourist, notwithstanding the legend of his medallion, 'The Triumph of Truth,' certainly shoots with the long-bow. For instance, he talks of a *custom* among the farmers' daughters in France, nay, women of the lowest sort, giving sixty or a hundred louis for a cap, and entailing it to their posterity. 'This,' says our author, 'must be considered as an enormous price for people who do not appear to have six pence in their pockets.' We agree with the observation, but are not quite so well satisfied with the anecdote.

Another instance of his availing himself of the established privilege of travellers, is his story of three vast anti-rooms at Monsieurd'Etalier's chateau, each of which was seventy-five feet in length!!! Long indeed is the bow of our tourist, and terrible are his darts. Like Teucer—

tela Cydonio

Direxit arcu;

or, rather, like Ulysses, he only can use his own weapon.

Of the verses which he frequently quotes, we are sometimes at a loss to discover who is the author, and indeed, cannot help suspecting that he himself is a votary of the Muses as well as of Bellona and Hippona; and that like Sir Harry in High Life below Stairs, he occasionally spends his mornings in 'wooing the Ten.' We conceive, for example, the following happy tetrastick to be original:

'Her imperial bouquet Nature yields
Unboundedly kind from her hand;
The pomp of the groves and the fields
Shed cheerfulness over the land,

Ti tum titty tum titty ti.'

We shall select some desultory remarks of our tourist, and then bid him adieu—we hope

Adieu! a long adieu! adieu for ever!

'according to the poet's observation,' to make use of his own mode of expression.

We shall continue to number the remarks, and have therefore now to transcribe

No. 3. *Opinion of Beauty*.—'A woman cannot justly be accounted handsome, unless he have a good complexion,

and a certain degree of enbonpoint !' Say, what degree, thou *arbitet elegantiarum*, say, what degree ? 'The Prince of Wales,' continues our author, 'who is an excellent judge of the fair sex, is, I believe, of the same opinion.' What a flattering coincidence of sentiment !

No. 4. *A laughable Accident*.—The humour of this affair lies in Mr. Bryant, the painting secretary (who, with our author, and his *chere amie*, composed the party) being dislodged from a vicious kicking donkey, 'and both himself and his ass being very severely bruised and lacerated.' And this our author calls a laughable accident ; nay he adds, that it would make a good subject for the pencil of the poor suffering artist ! We cannot dismiss this remark without endeavouring to salve Mr. Bryant's wounds both of body and mind, by a compliment to his skill in drawing, which is very pleasingly displayed throughout these volumes. The two jackboots indeed, in volume the second, might have been dispensed with after the one jackboot in volume the first, and some few pictures beside are neither interesting in design nor well executed ; but, upon the whole, the drawings are much the best part of the *Sporting Tour*, and reflect infinitely more credit upon the hand of Mr. Bryant than the letters do upon the head of Colonel Thornton.

'The cries of Paris,' and 'the heads according to the Parisian costume,' give a good idea of the higher and lower inhabitants of that capital. But as to any notion of French character which is to be derived from the scanty gleanings and superficial observations of our author, the reader might as well search for knowledge of this kind in the annals of Ulbræ, as in the lucubrations of the sporting tourist. We shall conclude with *Remark the 5th*, challenging the whole file of our brother reviewers to make up the half dozen with a single passage from this work of more utility or entertainment than the five quotations which we have selected.

No. 5. *The Horns—a Hunting Song*.

'Aurora's blush the East adorns;
Now quit, my friends, the genial bed ;
For if no beast appears with horns,
At least the antler's grace your head.'

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*Συμβολὸν τριταχίου: or the geometrical Analogy of the Catholic Doctrine of Trinity, consonant to Human Reason and Comprehension; typically demonstrated and exemplified by the natural indivisible Trinity of certain simultaneous Sounds; with Letters from Dr. Herschel, and the late Rev. William Jones of Nayland, and published at his request and desire, by H. Harrington, M. D. 4to. Batt. 1806.*

WE remember to have heard of a labouring man who found a satisfactory proof to his own mind of the doctrine of the Trinity in the single element of water, as exhibited under the three forms of hail, snow, and rain. We do not know whether this might not be quite as good an analogy as Dr. Harrington's simultaneous sounds. Many will even be disposed to cry out against such speculations—and we own we cannot ourselves feel much disposition to forbid the cry,—

Quodcunque ostendis mihi sic incredulus odi.

ART. 17.—*Jesus Christ, the Mediator between God and Man, an Advocate for us with the Father, and a Propitiation for the Sins of the World. Third Edition. 12mo. Hatchard. 1806.*

THE title page sufficiently indicates the nature of this work, and the demand of a third edition its merits.

ART. 18.—*A Sermon preached at Rockdale, April 13th, 1806, on occasion of the Death of the Rev. Thomas Threlkeld, Minister of a Dissenting Congregation in that Place; to which is added an Appendix, containing some Account of the Life and Character of Mr. Threlkeld, and particularly of the Powers of Memory, and of the Treasures of Knowledge possessed by him. By Thomas Barnes, D.D. Fellow of the American Philosophical Society. 8vo. Manchester. 1806.*

THIS sermon, like many others on similar occasions, is a tribute to the memory of departed friendship and virtue, and does credit to the author.

POETRY.

ART. 19.—*Vaccinia, or the Triumph of Beauty. 4to. Ostell, 1806.*

SOME few years before the author of this poem came into existence, Virgil had said: "*Vaccinia nigra leguntur*;" we suppose the writer of this poem had that line in his eye; but if we are not much mistaken, he will be disappointed, and the '*Vaccinia*' of this poet will rather share the fate of the '*alba ligustra*.'

ART. 20.—*The Progress of Glory in the Life of Horatio Lord Nelson, of the Nile. Printed for the Author, and sold by J. Crosthwaite and J. Wilson. Whitehaven. 8vo. 1806.*

WE had hoped to see no more verses on Nelson; his memory has already been sufficiently insulted. The present poem is like its predecessors. The few good lines that are interspersed in the forty-five pages of which it consists, are a feeble apology for such trumpery as the following:

‘Still faithful memory with immortal chimes,
Shall tell to distant worlds and distant times,
The deeds of glory done mid hostile climes.’

Prefixed to the poem is a rhapsodical address to the army and navy; and to every page is annexed a note of this kind; ‘a prophecy of the anxious muse, who, while *life lives to hope*, will fondly hope that Britain may fulfil the great accomplishments.’

ART. 21.—*A Word or Two; or Architectural Hints addressed to those Royal Academicians who are Painters; written prior, as well as subsequent, to the Day of Annual Election for their President, 10th December, 1805. To which a few Notes are added, a Dedication, a Preface, and Postscript to Reviewers. By Fabricia Nunnez, Spinster. 4to. Stockdale. 1806.*

WE shrewdly suspect that Fabricia Nunnez doth bely her sex. ‘Vox hominem sonat.’ Her style certainly bears a strong likeness to that of certain tales which have met our eye, and the subject of her pen excites a conjecture that she is ‘an artist,’ as well as ‘a friend to art.’ Her object seems, to recommend the propriety of electing a painter, rather than a sculptor or architect, as president of the academy.

‘We love dear Painting at the heart,
And would not bring disgrace upon her
By thrusting her from chair of honour.’

We should be sorry to see discord arise among three such amiable sisters, and it should seem that a votary of one of them may be sufficiently acquainted with those principles of beauty which are common to all three, to assist as chief priest at their mysteries and ceremonies. The wit which we understand in the Hints of Fabricia Nunnez, does not prepossess us in favour of the larger portion which we do not understand; and though she may handle the painting brush with as much skill as her ancestor applied the shaving brush, she seems not to be a very great adept in wielding the quill. Take a favourable specimen, and unriddle the note subjoined *ye who can*.

‘Just to himself *Atlas* knew
From whence his strength and valour grew,
H 2

Fought *Hercules*, the high renown'd,
 And own'd no equal on the ground :
 Thus like *Antæus* spread your name,
 On *terra firma* rest for fame,
 There prove your strength, display your power,
 And build with pride the *Gothic* tower,
 Give to the *dome* its proper size,
 Erect the *steeple* to the *skies*;
 But do not act a *kindless* part,*
 Sit *night-mare* on a *sister* art :
 Oh ! help her when you find her fainting,
 Nor ride *triumphant* over *Painting*.'

DRAMA.

ART. 22.—*Edgar, or Caledonian Feuds, a Tragedy, now performing with universal Applause at the Theatre Royal Covent Garden. By George Manners, Esq. Tipper and Richards. 1806.*

UNCONNECTED as we are with newspapers, we shall pass over the preface of this play, in which the author complains of the ill-treatment he has received from the editors of Sunday papers, and proceed to the tragedy itself, which is nothing more than a feeble echo of Douglas. The author acknowledges that he borrowed his plot from Mrs. Radcliffe's 'Castles of Athlin and Dunbayne,' and 'that he was obliged to have the plan of Douglas continually before him as a beacon, to avoid splitting on the rock of plagiarism.' In this, however, he has not succeeded; the slightest examination will convince the most partial admirer of Mr. M. that the sentiment, language, and manner of Edgar are a most servile transcript from the tragedy of Mr. Home. In one thing, however, we shall coincide with the author, that he is a perfect novice in the art of poetry.

MEDICINE.

ART. 23.—*The Domestic Guide in Cases of Insanity, pointing out the Causes, Means of preventing, and proper Treatment of that Disorder. Button. 1805.*

UPON the whole, the advice given by this writer in maniacal diseases is judicious. In the medical treatment, he confides chiefly to purgatives, long continued; to the use of the warm bath and pediluvia; and to the methods used to promote the secretions, and to make a derivation from the head. He condemns (perhaps too indiscriminately) opiates, tonics, and stimulants. The mental and moral

* Line 205. *But do not act a kindless part.*—Distinguished by painting, not painting distinguishing.

treatment is likewise equally rational. We must except from this commendation the following direction, which we think rash and absurd: 'If these measures produced no alteration, I would try repletion, and fill the vessels (as) full as possible, by good living, and even *make the patient drunk*; and when this was accomplished recommence the first plan.' We are also sorry to see a sensible work disguised by a bad stile, and even disordered by many grammatical errors.

ART. 24.—*An Inquiry into the Nature and Action of Cancer; with a View to establish a regular Mode of curing that Disease by Natural Separation.* By Samuel Young, Member of the Royal College of Surgeons, London. 8vo. Phillips. 1805.

CANCER, according to the sentiment of Mr. Young, depends on altered organization only. He excludes therefore the notion of any specific matter, either as producing it, or as generated in the diseased part. 'It would appear to be an accumulation of disproportionate actions in previously dérangéd structures, originally, for the most part of complicated natures, and the continuation of the disease would seem to rest upon the want of an equal concurrence of powers to regenerate.' The cancerous action therefore he conceives to be confined to the diseased part, and in consequence rejects as groundless the idea of there being any constitutional affection conjoined with it. 'In all the cancers I have seen,' he says, 'after sloughing, a healthy state of the part has been the consequence for some time, until the natural effort has been subdued by the continued irritation kept up, and the part has again fallen back into similar irregular productions.' Here, in truth, is the difficulty. What is this irritation which prevents the regeneration of the parts, if it be neither a local poison nor a constitutional taint? It is in vain to object complication of structure, and different degrees of vitality of the parts involved in the disease. The same circumstances are met with in the common abscess, in which, notwithstanding, we find blood vessels, nerves, cellular membrane, all simultaneously reproduced. Till this difference of event is strictly accounted for, this theory must be considered as essentially and radically defective.

The disease, according to Mr. Young, may originate in simple obstruction. Its recurrence where the schirrous tumour has been removed, he attributes to the same cause, some diseased parts having been left, in which there is no obvious alteration of structure. Here then we have an obstruction, which it is impossible to detect by the senses. This appears to us an entire confusion of ideas, and a gross abuse of words. In what does this *obstruction* differ from the *contamination* of Mr. Home? a term to which Mr. Y. objects, but which is the best that can be used to express the matter of fact.

Our hopes of effecting a cure, or of much improvement in the treatment, are not greatly raised by the prospect here held out. It is allowed that there is no chance of recovery but by an entire separation of the sound from the unsound parts, and it is insinuated that caustic applications have been rejected from regular practice too hastily, and

that by a rational use of them a regular mode of curing cancer may yet be established. We heartily wish that Mr. Young's future experience may confirm his hopes. This work, we understand, is intended as a prospectus of the future labours of the author in the same field of enquiry. Considering it as a *coup d'essai*, we think respectably of the talents of the writer. We would advise him, when he again presents himself before the public, to confine himself to practical observations, to abstain from the use of a metaphysical jargon, which our modern pathologists mistake for profundity, and not to indulge in unbecoming and petulant remarks on the labours of his predecessors.

POLITICS.

ART. 25.—*Two Letters on the Commissariat; written to the Commissioners of Military Inquiry, by Havilland le Mesurier, Esq. Commissary General to the Army late in Egypt and the Mediterranean. 8vo. Stockdale. 1806.*

DURING several years of attentive and faithful service in the commissariat, Mr. Le Mesurier had discovered a variety of errors and abuses which prevailed in that department. These he had made known during Mr. Pitt's former administration; but no notice was taken of his representations and remonstrances, and no reform whatever was introduced, though immense sums of the public money might have been saved by the adoption of such practicable and salutary regulations as Mr. Le Mesurier proposed. But whatever might be Mr. Pitt's merits as a statesman, he was certainly never forward in promoting an economical expenditure of the public money; nor did he ever show any favour to those who pointed out the abuses of office and the means of their prevention. It is in the commissariat as in other departments, the accounts of the different agents appear sometimes not to have been passed for years, or never passed at all. Thus vouchers could be easily forged, charges made that never were incurred, or increased greatly beyond the original amount; and we all know that where pecuniary profit is to be obtained, all kinds of impositions will be multiplied in proportion to the prospect of impunity. But the sagacity which Mr. Le Mesurier displayed in the detection of frauds in the office of the commissariat, and the honest industry which he exerted in the prevention, were so far from recommending him to the favour of Mr. Pitt, that they rather operated to his disadvantage. After experiencing marked neglect and multiplied mortifications, he retired from the service in the year 1798. But when Mr. Addington, who seems to have had the good of his country really at heart, came into office, the patriotic virtues of Mr. Le Mesurier were not forgotten, and he was, in October 1801, appointed commissary general to the forces in Egypt and the Mediterranean. On his arrival in Egypt, Mr. Le Mesurier found that even before the walls of Cairo the troops were furnished with biscuit and salt pork which had come from the vic-

travelling stores of Deptford, at the price of about four shillings the ration, when soft bread and fresh meat might with a proper commissariat establishment have been procured at the price of sixpence the ration. When Mr. Pitt had succeeded in subverting Mr. Addington's administration, Mr. Le Mesurier was no longer an object of favour or of patronage. The office of commissary general had become vacant by the resignation of Sir Brook Watson, who had never been an advocate for any economical reforms in the department over which he had so long presided. Mr. Le Mesurier was both in the army and in the commissariat universally regarded as the most proper person to be his successor. But Mr. Pitt rejected the faithful and patriotic servant of the public, whose industry and vigilance had been the saving of so many thousands, and appointed a stranger from the other side of the Atlantic to fill what at the present crisis is a place of so much importance, and on the proper execution of which the success of military enterprise must so much depend. Mr. Le Mesurier's pamphlet well deserves the attention of the present administration; and we trust that they will profit by the wholesome advice which it contains. They are pledged to the most upright and economical expenditure of the public money; and we think so well of them as to believe that they will not violate their own solemn engagements, nor frustrate the sanguine hopes of every wise and good man in the united kingdom.

ART. 26.—*A Plan or Proposal for the Augmentation of the Regular Army of the Line. By Military Officers. Seal. 1806.*

THESE officers propose to limit the number of men in arms to 350,000; that of these, 200,000 should be composed of regulars, and that the remaining 150,000 should consist of volunteers, peasantry, and yeomanry cavalry; but that whatever troops we might send abroad, there should never be less than a force of 200,000 regulars in England. They add that the whole regular army should be divided into battalions of 500 men each, and put under the command of *effective* colonels, a rank entirely unknown at present in the regular army; for though there are more colonels in the united kingdoms of Great Britain and Ireland than in all the rest of Europe put together, there is not one single *effective* colonel doing duty as such in the command of a battalion in the whole regular army!!!

ART. 27.—*A Defence of the Volunteer System, in opposition to Mr. Windham's Idea of that Force; with Hints for its Improvement. Hatchard. 1806.*

WHATEVER may be the defects of a volunteer system, we trust that there are few persons, who will not bear testimony to the spirit, the energy and disinterestedness of the volunteers; to the alacrity with which in a moment of the most serious alarm they expos-

ed themselves to great expence and numerous inconveniences that they might be trained to arms, and learn to wield the musket and the sword against the enemy, who seemed ready to vomit his numerous hosts of ravagers upon our shores. We cannot too much blame those who affect to ridicule the exertions or to depreciate the merit of so truly patriotic and respectable a portion of the community. But at the same time we think, as we have stated in our review of Major Cartwright's publication, that a general arming of the kingdom on the ancient plan of the *posse comitatus* or county power, would be found the cheapest, the most constitutional, and the most efficacious mode of defence which we could adopt. Nor could the internal peace of the country be at all endangered by such a plan; for, as the whole property of the country would be inured to the use of arms, all civil commotions would be instantly repressed by those who were most interested in the preservation of order and of peace. Our defence against any enemies to the British constitution either from within or from without would not be left to an indigent and unprincipled rabble, but would chiefly depend on those who, from the greater interest which they had at stake, and from the effects of a superior education, would be less easy to seduce from their duty, and most likely to display an energetic zeal for the welfare of their country. By this means we should likewise obtain a larger and a more equably disposed force than the volunteer system can ever furnish. Wherever the enemy might effect a landing, he would in a short time be overwhelmed by a superior force, which, instead of being brought at great expence and considerable delay from a distant part of the country, might be instantly collected from the surrounding district. There would be no occasion, as has been proposed, to lay the country waste for miles before the face of an invading foe, and thus to commit a sort of spontaneous ravage on ourselves, which it would cost a century to repair; for the enemy, being opposed by myriads of freemen at the moment of his landing, would not be able to advance, or would find his host so thinned at every step that he must soon propose a surrender or sound a retreat. A parity of force may vanquish where there is superiority of skill; but it is numbers only which can rapidly annihilate. And if the old *posse comitatus* were re-established with improvements suited to the change of manners and the state of modern war, no French marauders would be permitted to breathe for two days on English ground. They would within that time be strewn in lifeless heaps upon the ground, or pushed into the sea.

ART. 28.—*A dispassionate Inquiry into the best Means of National Safety.* By John Bowles, Esq. Hatchard. 1806.

AMONG the best means of national safety this author seems to reckon increased penalties on the non-attendance of public worship, and severe restrictions on gratifications which we have been always taught

to consider as by no means incompatible with virtue and with innocence. Thus the circulation of Sunday newspapers seems an object of his mortal aversion, and one of those crying sins which we must relinquish before we can expect to beat the French out of the field, or make the haughty Corsican lower the crest of his ambition.—As there are many persons who have no time for intellectual culture or for harmless recreation, except on the sabbath, we do not see how it can possibly be reconciled either to the nature of the institution itself, or to the benign genius of christianity, to debar them from spending a part of the Sunday in a manner at once so instructive and agreeable. We are of opinion that political information cannot be too widely diffused; and that the more thinkers and readers we have among us, the better security we enjoy for the rational and well-tempered freedom of the British constitution; the greater restraints will the free expression of public opinion impose on bad measures and bad men. Religion does not consist in senseless mortifications; nor will the great precepts of moral duty, in the practice of which the essence of christianity more especially resides, ever be recommended by an incongruous association with puritanic severity and fanatic gloom. The sabbath of the moody calvinist or the whining hypocrite may be covered with crape, or dressed out like a lifeless carcase for a funeral; but the sabbath of the benign disciple of the benevolent Jesus, will be a day not only of devout thanksgiving, but of social endearment, and harmless mirth. That Providence, which designed the florid beauty of the fields, and modulated the lively chorus of the groves, cannot but be pleased when he beholds his rational creatures innocently gay. True piety is never a stranger to joy of heart; and those who convert the sabbath into a day of penance and austerity, defeat the benevolent ends of the institution, and do despite to that spirit of charity, without the exercise of which no sabbath can be sanctified.

ART. 29.—*A comparative Statement of the two Bills for the better Government of the British Possessions in India, brought into Parliament by Mr. Fox and Mr. Pitt, with explanatory Observations. By the Right Honourable Richard Brinsley Sheridan. Budd. 1806.*

THIS is the republication of a pamphlet which appeared in the year 1788. Of the comparative merits of the two bills there cannot well at this day be two opinions. Mr. Fox's bill was simple in its principle, but comprehensive in its plan, and powerful in its operations: Mr. Pitt's bill was intricate in its constitution, confined in its views, confused in its statements, and to every beneficial purpose quite impotent in its operations. Mr. Fox's bill would have augmented the power of the parliament; Mr. Pitt's increased the patronage of the crown. Mr. Fox's bill would have promoted the true interests of the East India Company, and have secured the peace of India; Mr. Pitt's bill has had the effect of embarrassing the affairs of the company, of loading them with debt, and of disturbing the whole empire of Indostan with ravage and with war.

ART. 30.—*The Destiny of the German Empire, and the general Prospects of Europe. In two Parts. By J. Bicheno, A. M. Flower. 1806.*

TIMES of calamity and distress, of war, famine, and despair are those in which, in all ages of the world, the desire of anticipating the progress of events and of unveiling the dark covering of the future, has been the most impatient, and consequently in which the spirit of prophetic delusion has been most diffusive in its influence and most active in its operations. Such has been the agitated state of man for the last sixteen years, in which so many extraordinary events have occurred, and so many more seem still ripening to maturity in the womb of fate, that we ought not to be surprised that this feeling has been so general, and that it has given birth to the wildest reveries, the most chimerical suppositions, and the most gloomy imaginations. Thus we have had some new prophets and more new interpreters of the old. The book of Revelations, which has never wanted a host of expositors to apply its mystic imagery to recent occurrences, has afforded an ample stock of materials on which to exercise the faculties of the visionary, and to impregnate the fancy of those who wish to lift up the curtain which God has thrown over the destiny of nations and the future prospects of man. Many are they who have failed in explaining this hidden book, and Mr. Bicheno must not be angry with us if we presume to add his name to the number of those, who, in their eager desire to discover in the labyrinth of its sombre details, predictions of what is, and of what is about to be, have violated the sober rules of rational criticism, and disgraced their compositions by the most puerile absurdities.

ART. 31.—*An Answer to 'War in Disguise;' or Remarks upon the New Doctrine of England concerning Neutral Trade. 8vo. Johnson. 1806.*

THE question discussed by the author of 'War in Disguise' is now under the consideration of plenipotentiaries appointed by the British ministry on the one part and that of America on the other. In this season of peaceable concession, the Americans will probably have no pretended grievances, which they can render the subjects of menace or complaint. The writer of this pamphlet will not instruct the plenipotentiaries by any new observations, arguments or facts.

ART. 32.—*La Paix en Apparence. Réponse à L'Ecrit intitulé la Guerre Déguisée. Ou Considérations Politiques sur les véritables Intérêts de la Grande Bretagne relativement aux Puissances Neutres. 8vo. Budd. 1806.*

THE pamphlet entitled 'War in Disguise' has provoked several answers, among which the work before us may claim peculiar attention from the spirit of moderation with which it is written. It is said to be translated from German into French, and printed in London.

MISCELLANIES.

ART. 33.—*An Admonitory Letter to H.R.H. the Prince of Wales, on the Subject of the late delicate Inquiry; containing Anecdotes never before published, which may probably lead to the Detection of the real Authors of the late scandalous Attempt to sully the Purity of an illustrious Personage.* 8vo. 2s. Tipper and Richards, 1806.

THE author is unacquainted with the subjects of delicate enquiry on which he founds his admonitions.

ART. 34.—*A brief Account of the Proceedings of the Committee, appointed by the yearly Meeting of Friends, held in Baltimore, for promoting the Improvement and Civilization of the Indian Natives.* London re-printed. 8vo. Phillips and Fardon. 1805.

ART. 35.—*A brief Account of the Proceedings of the Committee, appointed in the year 1795, by the yearly Meeting of Friends of Pennsylvania, New Jersey, &c. for promoting the Improvement and gradual Civilization of the Indian Natives.* London re-printed. 8vo. Phillips and Fardon. 1806.

IN these two pamphlets we have an interesting account of the beginnings and progress of the attempts which have been made of late years by some benevolent members of the Society of Quakers in America, towards the improvement of the comforts and civilization of certain districts of the natives of that vast continent. The editor, in p. 4. of the account of the proceedings of the Pennsylvania Committee, remarks, 'It is probable that some readers may think every scheme of civilization defective, that does not immediately attempt to plant christianity.' But we do not see that the method pursued by the Friends stands in need of any apology on this account. We must be men, before we can become Christians. We must be able to live, before we can be taught to live well. They do wisely therefore in instructing the Indians in the arts of life, and in the virtues of sobriety and peace. And they are further supported in so doing by the best precepts and practice. It was upon these principles that the Society for the Propagation of the Gospel in Foreign Parts was established more than a century ago in this kingdom. This was the line of conduct which was strenuously recommended to them by the excellent and truly reverend Dr. Thomas Bray, who was indefatigable in his own exertions in the same pious undertaking, having left his native home to wander, in this work of charity, amid the wilds and thickets of America. And upon the same principles we trust that the concerns of that venerable society, as far as their means will admit of, are still con-

ducted. We wish success to the benevolent exertions of the Friends, and shall be glad to hear further favourable reports from the same quarter.

ART. 36.—*A Treatise on Practical Navigation and Seamanship, with Directions for the Management of a Ship in all Situations; and also a full and accurate Description of the English Channel; with distinct and clear Directions for its Navigation, from the Downs Westward, and from its Entrance to the Downs: the Result of actual and laborious Surveys, during sixty-four Years of constant Service. By the late William Nicholson, Esq. Master Attendant of Chatham Dock-yard, Governor of the Chest at Chatham, &c. 8vo. plates. Mawman. 1806.*

A PLAIN, rational work on the proper management of a ship, preceded very properly by some observations on the nature of the winds. It derives a value from the long experience of the author; and his remarks on the direction of winds, although conveyed in a somewhat quaint and antiquated style, contain some important suggestions. We should have been much more gratified indeed had he given us only his own personal observations, without interweaving so much of Dr. Halley's theory, and been contented with being the simple reporter of facts only, for which philosophers could find physical causes. To seamen, a judicious collection of facts is always more interesting than the best digested theories. The following is an example: 'When you have a storm at south-west, summer or winter, which is always accompanied with wet or small drizzling rain, if you find it sets in to rain very hard, and perhaps the wind will blow stronger than before, then prepare for a sudden change of weather, the moment it begins to lull; the wind will fly round from south-west to north-west in an instant of time, and frequently blows harder than before; or at other times, a sudden lull will turn to a calm; when this happens, a ship is in more danger in the calm than she was in the storm.' Although there is no novelty in this observation, yet a work composed of similar ones, embracing all the phenomena of the weather, is a desideratum which would equally interest practical seamen and naturalists. The succeeding remark is more original and no less practical: 'I shall add one remark more, which is well worth the serious considerations of navigators, viz. they conceive the force of the air or the wind passes horizontally along the face of the water, or the sea the ship floats on, which I beg leave to tell them is a mistaken idea. Notwithstanding the water or sea's superficies be smooth for the wind to glide easily over it, and its own nature preponderates the incumbent air, which is much lighter and consequently apt to float upon it, yet in regard to its natural tendency, it declines towards the centre of the earth, or the centre of gravity, and falls at last upon the surface, either of sea or land, which shews the wind or current of air has a natural tendency downwards. From this consideration seamen should remember when they are carrying sails upon a ship how she is affected by the wind

that blows upon her, since it does not sweep along the surface horizontally, but has an oblique tendency or pressure downwards, which deflects its course, and acts upon a ship in a manner seamen are not aware of; this is evinced in her heeling greatly. The motion of the sea is a proof of this, and is merely owing to the oblique deflection of the wind, or its tendency downwards to the centre of the earth.' These remarks contain a practical truth of great importance to mariners; although the *reasons* are not accurately detailed.

In many other instances the practical seaman will find this volume abounding with perspicuous directions for the management of a ship, (especially in perilous situations,) which are the result of experience and good sense; nor is it less worthy the attention of ship-owners and underwriters, who may thence learn something of the difficulties which are surmountable by seamen.

ART. 37.—*The remarkable Case of Potter Jackson, (formerly Steward of the Echo Sloop of War), giving an Account of the most cruel Treatment he received from Captain Livesly, (Commander of the Lord Stanley Slave-ship,) and his Chief Mate; by assaulting, imprisoning, putting in Irons; and cruelly flogging him, which caused Blood to burst from his Eyes and Breast, and large Pieces of Flesh to come from his Back; occasioned by the unmerciful Flogging he received of upwards of One Thousand Lashes. Written by himself. With the Trial before the Right Hon: Lord Ellenborough, in the Court of King's Bench, Guildhall, London, on Thursday, July 10th, 1806, when the Jury returned a Verdict, Five Hundred Pounds Damages. Printed for and sold by the unfortunate Sufferer at R. Butters', 22, Fetter-lane, Fleet-street. 8vo. 1806.*

THIS trial affords an instance of barbarity which no one would expect to meet with in an English sailor. The case is interesting, and as it is published for the benefit of the unfortunate object, we hope it will experience an extended sale.

ART. 38.—*Gerusalemme Liberata di Torquato Tasso, con note ossia spiegazione de' luoghi più oscuri, dilucidazioni grammaticali ed imitazioni dai Classici Antichi. Il tutto riveduto da Romualdo Zotti, ad uso degli studiosi della lingua Italiana. 2 tom. 12mo. London. Dulau and Co. 1806.*

WE agree with signor Zotti that a good edition of Tasso's *Gerusalemme* was much wanted in this country, and are pleased that he has finished the one begun by Nardini, who we are here told edited nearly seven cantos of the present work before his departure from England. The necessity, however, of such an edition is no proof of its being well executed, and signor Zotti's notes are sometimes neither very luminous nor very original. The general contempt into which the croisades have fallen in this country has been attended with a general ignorance of the nature and progress of those expeditions: for this reason numerous

historical notes would have been highly useful at the present day to render the work of Tasso more perfectly understood and more generally admired. Some few indeed of the notes are historical; but they relate only to those facts already sufficiently common, and do not extend to the more interesting circumstances attending the wars in the Holy Land. Had the editor been also a little more copious in selecting parallel passages imitated by Tasso from the ancient classics; or from Petrarch or other Italian authors, he would have conferred a much greater benefit on the English students of the Italian language, than by telling them that '*Il fanno incerto*' means 'to render doubtful,' which every person capable of understanding a single stanza of Tasso's poem, must already know. Of the like value is his explanation of *VON MENTE*—*considera; fa attenzione*; which the young reader of Italian may easily comprehend without the assistance of an explanatory note. Such slight redundancies indeed may be retrenched, and something more important added in the next edition. These volumes nevertheless are correctly printed, and will be very acceptable to the learners and admirers of the poetry of Italy, and to such we may safely recommend them as worthy their attention.

ART. 39.—*A Synoptical Compend of British Botany (from the Class Monandria to Polygamia inclusive) arranged after the Linnean System, and containing the essential Characters of the Genera, the specific Characters, English Names, Places of Growth, Soil and Situation, Colour of Flowers, Times of flowering, Duration, and Reference to Figures.* By John Galpine, A. L. S. Small 8vo. Bagster. 1806.

THIS volume, which, according to the confession of its author, does not embrace above one third of English botany, very unfortunately induces a comparison with Hull's '*British Flora*', which comprises the whole of our indigenous botany, and which is not more expensive, equally portable, and much more complete. Mr. G. has assigned no satisfactory reason for publishing, nor have we been able to discover it in the merits of his work. The neatness of his tables will not compensate for their imperfections; nor will his numerous blank pages be any proof of the synoptical merit of a pocket volume. It would be a waste of our pages to say more of so useless a book.

ART. 40.—*On the Landed Property of England, an elementary and practical Treatise, containing the Purchase, the Improvement, and the Management of landed Estates.* By Mr. Marshall. 4to. Longman. 1804.

ART. 41.—*On the Management of Landed Estates, a general Work, for the Use of professional Men, being an Abstract of the more enlarged Treatise on landed Property, recently published.* By Mr. Marshall. 8vo. Longman. 1806.

THE principal difference between these two works is, that the lat-

ter, a modest octavo, contains in a somewhat less compass all that is worth reading in the 4to. with the omission only of some common-place verbiage, so useful to the modern trade of bookmaking. The author is one of our most voluminous writers on agriculture, and in the 4to. volume before us, it frequently happens that the mere references to his own works for illustrations occupy not less than four pages, in which he refers, we believe, to nearly twenty volumes; all these references indeed are made with the strictest regard to system, and the present work also contains a very good 'table of contents, systematically arranged,' in the style and manner of our books on logic. He commences with 'property abstractly considered,' 'the species of landed property and tenures,' and afterwards divides his work into three divisions, 'on the purchase, on the improvement, and on the executive management of landed estates.' We shall not enquire for what class of Englishmen the author compiled these volumes, but proceed to lay before our readers some extracts; on 'the purchase of landed estates,' we have the following observations:

'There are two METHODS of making the bargain. The one by public biddings, the other by private treaty. In either a certain degree of caution is common prudence. In the former, however, the conditions being fixed, an accurate valuation is the best safeguard; and in the latter, among honest men, little more is required.'

We congratulate the reader on the above information. The next division of this work treats, 'on the improvement of lauded estates,' and first of 'draining,' in which the author discovers no correct nor adequate knowledge of the theory of springs, or origin of fountains. He gratuitously supposes that

'A collection of water, several hundred feet in depth, existed, and still exists, within a part of this island situated at no great distance from the sea: *not collected*, it is probable, in a body, but residing in strata, perhaps of different natures, yet certainly such as communicate freely with each other.'

Perhaps some readers may be tempted to smile at the expression 'a collection of water *not collected*' and 'residing in different strata, yet communicating freely.' Mr. M. proceeds to give us no less than 17 diagrams, all of which are only different modifications of the well known fact, that a drain cut deep enough in a hollow place will become a receptacle for the surrounding waters. His plans indeed are just what must suggest themselves at first inspection to any person of common capacity; yet he assures us that

'By an attentive perusal of the foregoing cases, the student will acquire, in a short time, a more general knowledge and more accurate ideas, respecting the *causes*, the *effects*, and the *remedies* which belong to the diseases of soils, than he probably would by a *lifetime of practice* unassisted by theory or science.'

'It is not (observes Mr. M.) with the earth, as with the animal body whose component parts form a regular system, and whose fluids circulate in known channels. The circulating fluids are conducted by circumstances the most fortuitous, and frequently move in channels the

most complex and intricate. *Hence, the variety of cases may be said to be infinite. No two pieces of land are perfectly alike. In a diagram the cause and the effect are seen at one view; and the remedy is evident. But not so in the field of practice; in which superficial effects alone are given; the causes being hidden behind a curtain.*

We perfectly agree with the author in proving that his diagrams are really worth nothing; but we must deny, however, in the strongest terms, that the appearances of nature are so fallacious as to preclude the possibility of forming a practicable theory of draining. To maintain such an opinion at the present day, is surely to betray the most unpardonable ignorance. On the management of water indeed, Mr. Marshall is extremely defective, and his projects of irrigation are still worse than these for draining.

The last of Mr. Marshall's plans which we shall notice, is his improvement of roads, against which we should enter our protest, were we not convinced that it is too absurd ever to be put in practice. He proposes having a foot-path-way raised a considerable height above the paved road, to pass immediately on the one side, and a deep ditch on the other. According to this mode the traveller or waggoner, in case of any accidents, must tumble either into a deep ditch where he would be suffocated, or into the road where the wheels of the passing waggon, cart or coach must inevitably pass over him. When this voluminous writer adheres strictly to the simple profession of reporting facts only, he discovers plain good sense; but he imprudently attempts to be original, and upon the whole renders a disservice to the progressive improvement of agriculture, in tending to multiply useless books on that important subject.

ART. 42.—*Opere Scelte dell' Abate Metastasio. Rivedute da Leonardo Nardini, ad uso degli studiosi della lingua Italiana. The Second Edition revised and corrected by R. Zotti. 2 Vols. 12mo. Dulau and Co. 1806.*

TO select fifteen operas and some odes and canzonettes from the works of Metastasio, requires no great abilities, and both the original and present editor have omitted pieces equally good with some of those which are given. The little piece entitled *Le Cinesi* has more musical than dramatic merit. *Le grazie vendicate* might very well have been added to these volumes without increasing their price, and would have added considerably to Metastasio's acknowledged merit. We cannot compliment Signor Zotti on his success in correcting literal errors, for which he and the printer are equally responsible, the chief if not the only merit of a work like this being its superior correctness. Of these volumes it may be said in the words of the Chinese lady,

Lisinga 'Può dir qualcuno,

Novità nella scelta io non ritrovo;

Ma quel ch'è sì fa bene, è sempre nuovo.*

Mr. B. is referred to our Review for January last.